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THE

MISSIONARY HERALD.

VOL. XCV. — FEBRUARY, 1899. — No. II.

OUR grateful acknowledgments are due to several religious newspapers and to numberless individuals who have commended in warm terms the *Missionary Herald* and its improvements in matter and form. **Our Magazine.** We hope to deserve what has been so kindly said of us. What we most look for now is such an increase in the number of readers that a much wider and deeper interest shall be felt in foreign missionary work. We are glad to learn already of the formation of clubs of subscribers in all parts of the country. There is no reason why, with the reduced price and its more attractive form, the circulation of the *Herald* should not be doubled, or even trebled, among the six hundred and twenty-five thousand members of Congregational churches. This is the time, at the beginning of the year, to form clubs, and it ought not to be difficult to secure one of at least ten members in hundreds of our churches. We learn of one pastor who in less than three minutes at the opening of an evening service secured a club of about twenty.

To human view it has seemed most unfortunate that the three missionaries of the Board in the Shaowu district of our Foochow Mission, Messrs.

Walker, Gardner, and Bliss, are compelled on account of ill health **Inquirers Increasing.** to be absent simultaneously from their station, yet reports come of the multiplication of inquirers and learners at several sections of the district. Mr. Hartwell sends reports of eight hundred or nine hundred interested people at Tsiangloh, and about the same at Ahyang. At another district connected with Shaowu, Yangken, a new chapel has been built and many inquirers are appearing, but the need of the presence of missionaries is most apparent, both to prevent irregularities among inquirers and to protect them from the hostilities of magistrates. Mr. Hartwell can also report that there are inquirers at all the chapels connected with the Foochow station, and many persons have been received to church membership.

ANOTHER serious disaster has befallen one section of Japan. Mr. Rowland reports from Sapporo, in the Hokkaido, that there has been a deluge of rain throughout their section, destroying not only roads and **A Deluge in Japan.** bridges, but a thousand houses. Two hundred lives were lost, and it is estimated that twenty thousand people lost all their personal belongings. The Christians of the Hokkaido are ministering as best they can to the sufferers, and are asking aid from their brethren on the mainland.

WE are still without definite tidings from Ponape or Ruk. Reports came to Kusaie in September last that the only Spanish gunboats in Pacific waters were at Ponape, but hauled up among trees to hide them from any United States vessels which might call at the island. A newspaper report has recently appeared, coming by way of Guam in the Ladrone, seemingly having a basis of fact though filled with blunders, from which we conclude that the two tribes on Ponape, the Metalenim and Kiti, have combined and conquered the Spaniards and have chosen Henry Nanpei as their king. It was to be expected that the Spaniards, without reinforcements or supplies, would not be able to resist the natives after these natives had learned of the capture of Manila and that their oppressors were unsupported from without. We shall not be surprised to learn, when full tidings are received, that little mercy was shown those who had for years so cruelly wronged the Ponapeans. Henry Nanpei, who is chosen king, is a faithful Christian Ponapean, allied with the line of kings, who was a teacher in our training school when the Spaniards took possession. He is a capable and popular man who would naturally be chosen to the chieftainship, and we are confident he would do all in his power to prevent any atrocities upon the Spaniards. We hope soon to receive further tidings from this island as well as from Ruk. Letters have come from the missionaries who sailed by the *Queen of the Isles*, Messrs. Channon and Stimson, as well as from Dr. Rife, of Kusaie. It seems that when the news of war between the United States and Spain was received at Kusaie in July, Mr. Walkup started in the *Hiram Bingham* for the Gilbert Islands, thinking to get his vessel into British waters. He however returned to Kusaie in September, and with Dr. Rife on board the little vessel made a hurried tour through the Marshall group and returned to Jaluit on October 9, there to meet the *Queen of the Isles* and the missionary party on board. We await with great interest fuller news from this interesting region.

WHILE there is no lack of successes to be reported in the missionary work of the present day, it should be borne in mind constantly that our duty is not based on what we think of results. The demand for the stimulus to be derived from reports of brilliant victories, while delays and opposition are ignored, is neither honest nor helpful. Love and loyalty to Christ ought to constrain his followers to fight to the death for his kingdom, however the battle may seem to them to be going. The conflict is a long and severe one and results are in his hands. If we are sincerely his we shall leave them there, rejoicing in all victories and bearing unflinchingly all reverses. One of our missionaries in Turkey sends us the following impressive words: "Our enthusiasm and perseverance in the work do not come from what we do, nor do they depend upon any measure of success that may be attained; they come from the command and example of our divine Master. In my humble opinion the constituency of our Board needs a personal reconsecration to the *person* and *world-purpose* of Christ as the supreme motive in the prosecution of this missionary work. The churches, the Board, we missionaries ourselves,—all need more of Christ himself in us as the one great motive power in this one work in which we are all engaged."

**The Impelling
Motive.**

THE statement of receipts for the month of December and for the first Financial. four months of the financial year is as follows:—

	December, 1897.	December, 1898.
Donations	\$45,238.63	\$45,285.97
Donations for the debt	3,081.16	132.00
Legacies	20,200.86	13,020.25
	\$68,520.65	\$58,438.22
	4 mos., 1897.	4 mos., 1898.
Donations	\$119,535.11	\$125,493.80
Donations for the debt	15,977.97	511.28
Legacies	61,384.54	21,859.35
	\$196,897.62	\$147,864.43

Increase in donations, \$5,958.69; decrease for the debt, \$15,466.69; decrease in legacies, \$39,525.19; net decrease, \$49,033.19.

It will be seen that gifts from individuals and churches for the regular work show a slight increase over a year ago, while if the contributions for the debt made last year are taken into the account, a decrease is apparent. The ominous fact is that there is shown to be, during the first third of the year, a falling off in receipts from legacies of nearly \$40,000, and that there is nothing in sight which promises to make amends for this deficit. With every desire to write in hopeful tone of the situation, it is impossible to regard the present outlook as otherwise than alarming. We call upon the friends of missions to unite in earnest prayer to God for the supply of the means necessary to support our great foreign missionary work. Please read the articles on subsequent pages of this number by Colonel Hopkins and Rev. Mr. Campbell. There is money enough in the hands of Christians if God should move their hearts to contribute it. No one talks now of "hard times." The appreciation in the value of securities in our country within a few months has amounted to hundreds of millions of dollars, and a fair proportion of this gain belongs to the professed disciples of Jesus Christ. Should not he have his share? Nothing is needed to meet the necessities of our foreign missionary work but a spiritual quickening in the hearts of God's people, leading them to deeper personal love for him and a consequent zeal for his kingdom. May God grant such a revival, both for the sake of the churches at home and the missions abroad!

REV. CHARLES HARTWELL, of Foochow, writing to the Missionary Rooms on the third day of November last, speaks of that day as the forty-sixth anniversary of his sailing from New York for China, and he adds that the ship which carried him had "as part of its cargo three hundred tons of coal and seventy tons of shot for Commodore Perry's fleet, to be used if necessary for the battering open of the doors of Japan." Mr. Hartwell calls attention to the vast change which has taken place, especially within the last few months, so that Japan, which at the earlier day was absolutely closed to foreigners, is now an open asylum for political refugees from China. The transformation since the veteran missionary entered upon his service is certainly most marvelous.

China and Japan.

WE are glad to report that the American Board Almanac for 1899 has been called for in larger numbers than ever before. Special commendation has been given to the dozen small maps contained in this issue. Hosts of friends have said, what the *Advance* has said of it, that "It is handsomer and completer than ever." It will be found very useful all through the year.

**The Almanac
for 1899.**

ON the 3rd of November last, three buildings were opened at Ahmednagar for the school of industrial arts, of which our missionary, Rev. James Smith, is the Principal. The school owes its existence to the generosity of Sir D. M. Petit, of Bombay, who gave Rs. 10,000 (\$3,300) for the establishment of the institution, the remaining Rs. 17,000 which the buildings cost having been provided by smaller gifts from England and America. One of the buildings is designed for the teaching of carpentry and metal work, another for carpet making, and the third is a dormitory for boys. The chief advantage of such an institution in its bearing upon the kingdom of Christ in India is the preparation of a body of native men trained in the arts, who will be able to lift the churches out of their dependence upon others for support. Trained hands will find employment, even among people who would absolutely refuse to give work to native Christians who had no manual school training. Such an institution will do much to break down caste.

**Industrial Education
in India.**

THE contest for religious liberty in Austria is still going on. A recent case in the highest court was decided against the evangelical party, and some of the officials are already making use of this decision to insist that children must receive the religious instruction of the church in which their parents were born. This decision will bear hardly upon former Romanists. A memorial has been sent to the emperor, testifying to the loyalty of the members of the Free Churches and calling his attention to the restrictions put upon their liberty. Our missionary writes, "God has helped and will help."

**Repression
in Austria.**

THE *Dnyanodaya*, published by our mission at Bombay, is the only religious paper of its kind in India, having its first two pages devoted to editorials, notes, and articles in English, and the remainder in Marathi. It is circulated largely among Hindus, presents the gospel message, answers attacks upon Christianity, exposes the errors of Hinduism, and treats of social political questions affecting India, from a Christian point of view. It goes into a hundred native libraries and is there read by many Hindus who would hesitate about subscribing for a Christian newspaper, but are quite ready to read it when found in a public place. One who is still a Hindu writes to the editor: "Your paper has cultivated the barren ground of my mind, and if it please God, it will bring forth fruit acceptable to Christ in course of time. I wish the rapid progress of Christianity in India." Mr. Abbott, the editor, is bearing a heavy burden in maintaining the paper, and it may be that some of our readers would gladly help him to maintain this invaluable auxiliary to missionary work.

The Dnyanodaya.

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THE accompanying cut furnishes one illustration of the fact that our missionaries, especially in Africa, are compelled to turn their hands to every kind of work. The scene is at Mt. Silinda, in the East Central

House Building. African Mission, where good timber abounds, but the facilities for sawing it are of the most primitive order. Mr. Bates and Dr. Thompson, the latter standing in the pit, are sawing a log. This is the only way in which they can secure beams or boards for their permanent houses. At the beginning it was necessary for our missionaries to live in huts like those the natives build, but they are not suitable as homes for men and women brought up in civilization. The engraving below shows the house of Mr. Wilder, at Mt. Silinda. The small peak visible just above the wagon is the top of Miss Gilson's hut. Mt. Silinda, from which the station is named, is seen behind the house, and does not seem a great elevation, but it should be remembered the station is 4,000 feet above sea level.

The mission has now a brick kiln, and the work of preparing bricks is going on under the labors of the natives. It should be borne in mind that



SAW PIT AT MT. SILINDA.



MR. WILDER'S HOUSE AT MT. SILINDA.

Mt. Silinda is 200 miles from the coast and 100 miles from Um-tali, which is the nearest point of public conveyance. The transportation of freight from that point to the mission station is very difficult and expensive. Under these circumstances it is inevitable that it must be a long and tedious process to build up a station and secure the needed plant for missionary residences and schools.

It should be borne in mind that

**Strange
Credulities.**

THE extent to which notions that we should call almost idiotic prevail among the common people of India has a new illustration in the report that comes to us through Dr. Jones, of the Madura Mission, that though the plague has not reached that district, yet the people believe that it will come, since the Empress-Queen Victoria is so old and feeble that she is compelled to offer the sacrifice of three hundred thousand lives for the preservation and continuance of her own life. How such a sacrifice is to avail anything they do not stop to inquire, but the people think that the government plan of inoculation, while it pretends to save life, is in reality a method of slaughter. Some government officers who are suspected of evil designs have recently been stoned to death, and the attendance at the government hospital at Madura has fallen off from two hundred to fifteen. All this has happened while there is actually no plague within a hundred miles of Madura and when the government has definitely proclaimed that it will force no one to be inoculated. While the government is distrusted, Dr. Jones reports that the confidence of the people in our mission hospitals has not been seriously affected.

THE only station of the American Board in which Arabic is the language used is Mardin, in Eastern Turkey. Here is located the Evangelical High School, for both boys and girls, and it is the only school of the kind for the Arabic speaking population of a region twelve times as large as New England, a region extending from Diarbekir to Muscat and from Van to Beirut. This school, begun in 1885, has now one hundred and ten pupils. From it has gone out as representatives, teachers, preachers, and colporters, not only to the fields of Mardin and Mosul but also to Bagdad and Bombay, working under various missionary societies. There is at present a fine plant, and the school might well prepare a native agency for all Arabic speaking districts if it were put on a firmer financial footing, and with a broader curriculum. Mr. Andrus writes that though at present the expenses exceed the appropriations, they do not dare close the school on account of the difficulty of reopening if it were once shut down.

**The Reforms
in China.**

OUR correspondents in China, in referring to the reforms contemplated by the emperor, express great doubt whether we have any realization of their far-reaching extent. Mr. Ament records a list of imperial decrees and transactions, covering the period from June 11 to September 15, from which it appears that on nearly each day or two during the two months some important step was taken or decree issued. The last one promulgated on September 15, only a week before the emperor was a prisoner in his palace, ordered that a system of budgets like those in foreign countries should be adopted. Mr. Ament adds, "Such radical and tremendous changes have never been devised or thought of in the same length of time in any country of the world. People may well rub their eyes in view of what a Chinaman can do when once he is aroused and in earnest. The heaven is working and no one can believe that this reaction is to be permanent. New ideas are out among the people in distant places and they will bring forth their fruit in its season."

It is sad to note the increase of the plague in several parts of India. The worst reports come from Bangalore and vicinity. On one day, November 19, in that Cantonment, there were seventy-eight cases of plague and seventy-four deaths. The inspection which was at once begun unearthed a large number of concealed cases. The disease has appeared somewhat extensively in the Madras Presidency, and our missionaries in Madura are surrounded by those who are in terror by reason of the approach of the disease. In Bombay the death rate has been steadily declining.

**The Plague
in India.**

PLEASANT reports are coming from India of the arrival of Dr. Fairbairn in India, who has already begun his course of Haskell lectures. The lecturer was very cordially received by a large assembly of Hindus, Parsees, Indian Christians, as well as by the missionary body. His first lecture, which is briefly reported in the *Dnyanodaya*, was upon the Interpretation of Nature and the Creative Ideas of Religion. It is expected that the lectures will be delivered in Calcutta, Madras, Lahore, Poona, Allahabad, Lucknow, Delhi, and at a number of other central points in India. It is believed that Dr. Fairbairn's themes and methods of address will be peculiarly attractive and helpful to his Indian hearers.

**Dr. Fairbairn
in India.**

THE eminent British evangelist, Rev. F. B. Meyer, is also making a brief tour in India, and is to speak in a large number of cities on the most vital points of Christian faith, seeking to quicken the spiritual life of Christians. Much may be hoped for from the fervid presentation of evangelical truth by this noted Christian evangelist.

Rev. F. B. Meyer.

WE referred last month to one of the progressive men recently martyred in China because of his counsels to the emperor, and we now learn that others who were associated with him were of like spirit. One of our missionaries in North China says that a very encouraging feature in the present outlook is the fact that the spirit of martyrdom is abroad in the land. He adds:—"Some of these progressive officials might easily have availed themselves of foreign protection and escaped what they knew was certain death, but they were heroes, and the world ought to honor their memory as that of men who went down in the noble cause of truth and progress. They died obscurely, with their bodies disgracefully mutilated like those of murderers and criminals of the worst type, but the time will come, I hope before long, when these men will be recognized and their memory honored as the truest heroes in their country's history."

**Martyrs in
China.**

IT means a great deal when a prominent medical journal of the standing of *The Lancet* presents such an utterance as the following:—"We can imagine no career more lofty or honorable than that of a well-informed, capable, and courageous medical missionary. A few hundreds of such men in the next half century would powerfully affect the history of China, India and Africa. If men of commerce could give as good an account of their work in these lands as men of medicine, the evangelization of the world would be hastened."

**Medical
Missions.**

WE learn from Peking that the recent political setback has had the effect for the time of emptying some of the chapels and scattering some of the inquirers. The Christians have been seriously threatened and they are keeping very quiet at present. It is said to be a common experience for the church members to have fingers pointed at them and to hear the words, "Soon, soon, your time is coming soon." One case is reported in which a heathen woman said to one of the Christians, "Well, you people will soon have a chance to enjoy the heaven of which you talk."

**Threats
in China.**

THE letters from West Africa on another page are most cheering as showing the hold which the gospel has gained upon some of the native chieftains and leading men of Bihe and Bailundu. It is much that the chief of Ciyuka has built schoolhouses and opened places for worship, after burning all his fetishes, and that on his trading expedition to the distant Barotse tribe, on the Zambesi river, he has so arranged his caravan that it shall be under Christian control, with daily worship and with no dealings in rum or slaves. Read Mr. Currie's letter from Chisamba. It is an interesting item mentioned by Mr. Read, of Sakanjimba, that whenever the chief and old men of that district are unable to attend the Sunday service, they send their excuses to the missionary on the Saturday previous, that he may know why they are not there. How would such a custom as this work in America?

**Interested
Chieftains.**

THE Seventh Annual Conference of the Foreign Missionary Boards of the United States and Canada was held in New York, January 10-12, the entertainment being under the care of the American Board. It is too near the time of our going to press to make a full report of the proceedings. We understand that there was a full attendance of delegates from some thirty different societies, that the spirit of fellowship was most enthusiastic, and that the discussions were of a high order. The American Board, having no assembly room in New York, was courteously invited to use for the meetings the rooms in the Episcopal Church Mission House. The leading topics were: The Science of Missions, Missionary Candidates, Special Objects, Comity and Unoccupied Fields, Relations of Missions and Missionaries to Native Churches, and, that which awakened the deepest interest, The Ecumenical Conference of 1900, the Committee of Arrangements for which has Secretary Smith as chairman. The reception and dinner, given to the several representatives and delegates present by the president and vice-president of the American Board, at the Manhattan Hotel, was in every way a unique and enjoyable occasion. These conferences are productive of great good by reason of the comparison of methods and policies, and they have come to be almost necessary.

**Foreign Missionary
Conference.**

THE slight hold the religions they profess have upon the Chinese is illustrated by the fact reported by Mr. Williams, of Kalgan, that while the people were talking a great deal about the emperor's decree converting the temples into schoolrooms, no one seemed to care anything about the matter as if it were a violation of sacred rights. As Mr. Williams says, "If the people were really attached to idolatry, this decree would have provoked a riot."

They Care Not.

THE PRESENT GREAT NEED.

BY COL. CHARLES A. HOPKINS, OF BOSTON.

THE century now drawing to a close has witnessed a remarkable development in all departments of science. It has been a century of steam railroads and steam ships, and of wonderful electric inventions. Man has entered further into the secrets of the universe in this nineteenth century than in all the preceding centuries of the world's history. Yet with all its marvelous achievement, when the history of the century comes to be written its most marked and far-reaching feature will be seen to have been the spread of the gospel—its missionary enterprise. Since the early centuries of the era, no such evangelistic spirit has been manifested as that which has characterized the last one hundred years.

Beginning with the efforts of Carey in 1793, the Protestant churches of Europe and America have been sending out to the dark places of the earth a constantly enlarging number of Christian missionaries, so that the prayer which our Lord enjoined upon us, "Pray ye therefore, the Lord of the harvest, that he will send forth laborers into his harvest," has been largely answered. The lack now is not so much of laborers, as of means to send them. The fields are still white, the laborers are many, but the Church of Christ, unaware of its opportunity, or indifferent to it, fails to reach its glorious privilege of working with God for the establishment of his universal kingdom. At the beginning of the century, all doors seemed to be closed against the missionaries of the cross, but after years and decades of patient effort and prayer, barrier after barrier was removed, and so many ways were opened that men and women could not be found to supply the need. Again prayer was answered and God raised up a mighty host to "Go into all the world and preach the gospel to every creature." Now there is no lack of opportunity, or of workers, but there is a great lack of funds with which to send the workers, or to maintain the educated, devout and capable native laborers, the most effective and economical agency that can be employed.

Never in the history of the world were Christian missions so successful, never were the opportunities so great. Yet the Christian Church with all its expensive foreign plant, the outcome of years of preparation and of giving, now fails to reap in its fullness the abundant harvest which the providence of God has placed within its reach. An advance of twenty or twenty five per cent in gifts to foreign missions would no doubt result in one hundred per cent of increased efficiency, while a doubling of gifts would accomplish such wonderful results for God as would rejoice the heart of every Christian believer and silence the scepticism of a doubting world.

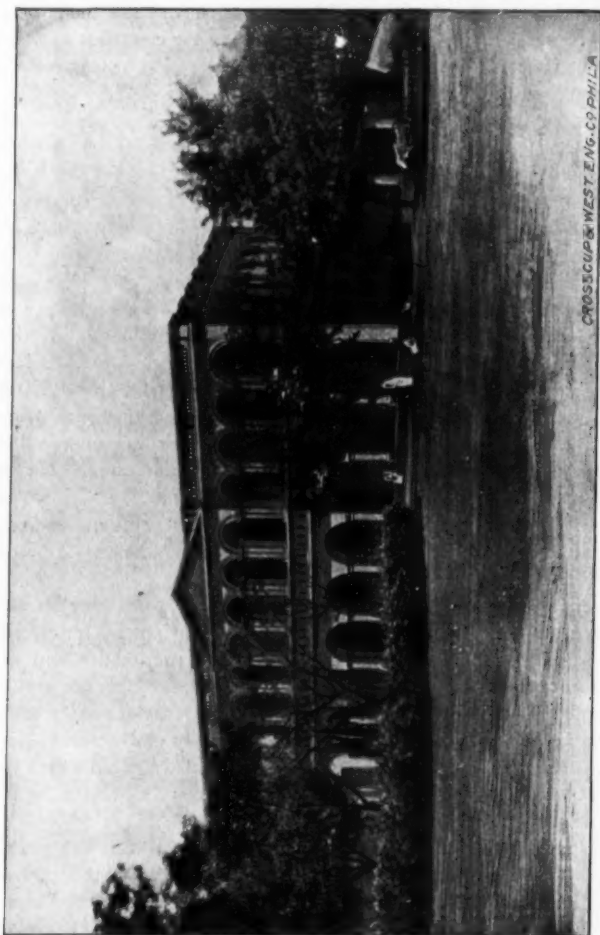
We should ask for and expect large things. Heretofore prayers have been answered for open doors and for laborers. Will they not be also answered for money with which to send the laborers? Is it too much to ask and expect, that in this year, 1899, the Congregational churches of America will appropriate \$1,000,000 to the American Board to enable it to meet the opportunities so divinely thrust upon it? Shall not churches and individuals

—pastors and people—seek before God, to know their privilege and their duty in the great crisis that confronts the Christian world?

PASUMALAI COLLEGE AND TRAINING INSTITUTE, MADURA MISSION, INDIA.

BY REV. JAMES L. BARTON, D.D.

THE Madura Mission is engaged in work in the district of Madura, South India, opposite the most northern point of Ceylon and about one hundred and



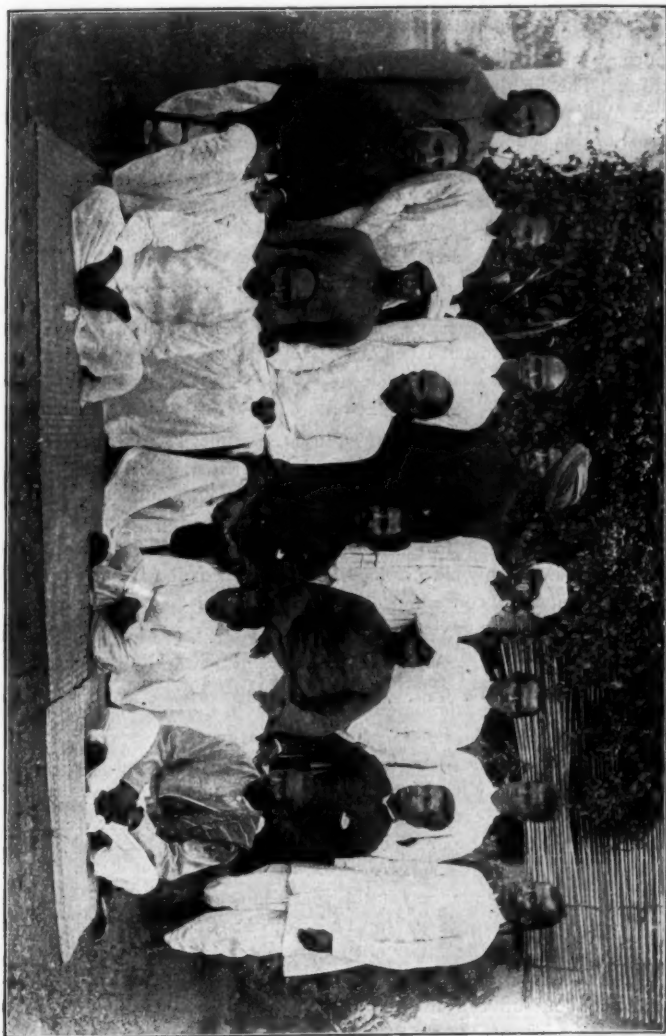
MAIN COLLEGE HALL, PASUMALAI.

CROSSCUT & WEST ENG. CO. PHILA.

thirty miles from Cape Comorin, which is the southern point of the peninsula of India. The area of the mission district is a little larger than that of

Massachusetts. The population is about two and a half million, chiefly Hindus and Mohammedans.

The mission was begun in 1834 and now has 15,487 adherents and 4,592 communicants. The college and high schools of the mission are the only



A COLLEGE CLASS AT PASUMALAI.

Christian schools of high grade in the region. The college is situated at Pasumalai, three and a half miles southwest of Madura city, a place of 87,000.

inhabitants, and the capital of the district. The institution includes a college, high school, and lower secondary school, a normal school with its practicing branch, and a theological department. Whatever divergence of opinion existed in the past, there is certainly none at present concerning the utility and importance of the educational work of the mission. Fifty years ago the mission secured from the government of India a grant of some forty acres of land at the southern foot and on the slope of a small hill in Pasumalai, for the purpose of establishing thereon an educational institution. The site is beautiful. The ideal set for this institution is well expressed in the language of Rev. William Tracy, D.D., who laid the foundation and who was the first principal of this school. In his annual report, made in 1842, he said:—

“It is evident to any one who has paid attention to the subject that the immense population of this country can never be converted from idolatry and instructed in the worship of the only living and true God by the personal labors of foreign missionaries. That must be done chiefly through the agency of men raised up from among the people themselves and laboring under the direction of a few foreign missionaries. It was thus its present rulers subdued its one hundred million inhabitants; it is only by the same means that they retain their power. We may in this respect learn wisdom from the children of this world. Impressed with such views the mission established boarding schools at nearly all the stations, as the first step towards raising up a native ministry.”

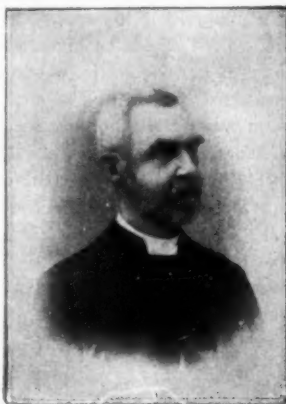
In nothing is the progress of an institution more clearly marked than in the scope of the studies which make up its curricula. During the larger part of the history of the school it was regarded as almost entirely a professional institution, whose chief, if not only, design was to prepare men to become pastors and preachers. So long as that object remained supreme, expansion in studies was inevitably slow. But when it was broadened into an institution for general education, containing departments for special training, in line with the requirements of the government educational code, its development became marked. First, the Middle School requirements were all enforced. Later, the High School department was added; and in the latter part of 1879 the first students passed the matriculation examination in the institution. In November, 1881, the school was affiliated with the Madras University as a second grade college, and since then has been annually preparing and sending out undergraduates. Early in the year 1885 the Normal school was opened and recognized by the government, and now it has three classes preparing for the Primary, Lower and Upper Secondary grades. In connection with this is also found the practicing school.

The average attendance for the year has been 353, a total gain over last year of 24. There are 30 in the Theological school. The college has 38, the high school 52, the lower secondary 133. There are 230 boys in the boarding department. The total number on the rolls for the year has been 427, of whom 248 have been mission students, 53 non-mission Christians and 126 Hindus. There are 22 native teachers. The school is distinctively Christian and evangelistic. Scripture reading, Bible study, song, and prayer form a part of the daily work of all the pupils. The high standard of work done is not sacrificed by the study and practice of Christianity. Promotions

are made in all the lower grades by the government. For the high school and college, the University of Madras prepares the examination papers which are common to all high schools and colleges in the Presidency. It is an exceptional year when Pasumalai students do not lead the Presidency in some examinations.

Rev. Dr. George T. Washburn, the President, returning to Pasumalai in the fall of 1897, after a furlough in the United States, writes:—

"In coming back I am impressed with the amount of valuable service the college is rendering. On landing in Madras we were met by old students of the school employed in Madras; and all along the 350 miles of country, teeming with population between Madras and Madura, there is not a mission which has not in its service men educated by us in considerable numbers, and occupying places of high responsibility. Some of these were sent to us by the mission for education, but the larger part are men of our Madura Mission. Besides the Hindus educated in our institution, not far from one hundred Christian men of some college grade have gone out since 1881, the year of our affiliation with the Madras University, to find work for themselves. And it is a most interesting fact that nearly every one of them has gone, not into government work, nor into secular work, but into mission work. The few exceptions have almost all made medicine or teaching their profession. As a school and college we are certainly making our mark far and wide on the evangelization of the country. We have preëmpted a large sphere of influence of a valuable kind, and there is no reason why we should not continue to be more and more useful, except the question of means to carry on our work."



PRESIDENT G. T. WASHBURN.

Students from this institution are represented on the faculties of some twelve colleges in all parts of India, and upon the staff of a far larger number of high and middle schools. Of the 24 pastors, 139 preachers, and 124 teachers at work in the Madura Mission, nearly all of them look on Pasumalai as their fostering mother.

About 4,000 rupees are obtained from fees paid by the students, and the Indian government grants an annual subsidy of a little more than that amount. More than twice these two sums, or 17,000 rupees, is needed to conduct the school as it is now constituted. The rupee is worth about one-third of a dollar.

The great need of the college is for endowment and scholarship funds, the former to meet the regular and imperative annual expenses of the institution, and the latter to aid needy but worthy students in gaining an education. The college is fairly well housed for the present, but it is most inadequately provided with means to meet its current and necessary monthly expenses. It has the full confidence of the American Board, which is powerless to aid it. The income of \$50,000 would no more than meet the necessities of the case

as the work stands now. It will not do to go backward; to go forward requires support. The Prudential Committee of the American Board at Boston will act as trustees for the administration of any funds given for this college and its work.

TOURING WITH MISSIONARIES IN CHINA.

BY REV. JUDSON SMITH, D.D.

It is a familiar saying that one must summer and winter with a man before his true character can be known. It is equally true that if you would really know missionaries and their work you must visit them in their homes, and go with them to chapels and schools and hospitals, travel with them to villages and outstations—in a word, you must live their life, do their work, and share their varied experiences. It is the lack of just such comprehensive acquaintance that vitiates so many estimates of missionarics and descriptions of what they have done. Three-fourths of the current adverse criticism of foreign missions is due to the want of information, or to a prejudice which a real knowledge of the facts would dissipate.

No small part of the value and pleasure of the recent visitation to our missions in China was derived from the rare opportunities it gave to see the missionaries at home and their work in place, and to observe them both long enough and intimately enough to banish illusions and to reveal their real character.

In nearly all my journeys in China I enjoyed the company of missionaries, the best possible escort to be had. The missionary knows the language, and can talk in it; he knows the people, and is known by them; he is accustomed to travel long distances by every kind of conveyance, in well-known ways and in unfamiliar paths; he knows how to provide for the greatest comfort in travel and in rest; he is wise, patient, full of resources, cheerful, catholic in spirit, broad of vision, capable of endurance, and always a gentleman. His knowledge is varied and wide; the history and habits of the people he is familiar with; the incidents of missionary annals lie in profusion before his mind; and he is well read in the politics and literature, and inventions and intellectual movements of the times. If visitors to a new country could always have missionary escort and companionship, more just and accurate knowledge would be gained, a more comprehensive and proportionate view of land and people, customs and movements would be secured. I owe more than I can ever tell to those American friends for both the pleasure and the profit of the visit.

The missionary on a tour is not taking a vacation, or enjoying a picnic, or attending to an incident of missionary life. He is engaged in a form of regular work, indispensable to success, involving all varieties of hardship and fatigue, and laying a constant and heavy tax on mind and nerve and physical strength. The tour is not infrequently of weeks in duration, hundreds of miles in length, without sight of a foreign house or face from first to last. Bedding and food and servants must usually be taken from home for the whole journey. Churches and chapels and schools are visited, meetings

conducted, sermons preached, conferences held, grievances heard and examined, conversations held with individuals late at night, or before breakfast, or in place of the noonday rest. Everybody makes the missionary his confidant; the sick seek his counsel and cheer; the unfortunate appeal to his sympathy and aid; the wayward demand his chiding and restraint; tottering enterprises hang upon him for relief and success; and every faculty of body, mind and heart is taxed and drained to the last degree. Each tour has its special feature, no two are alike; but touring is always work, exhausting and taxing work, often full of high compensations and inspiring contacts, but never a time of mere recreation and ease. There is no better way of knowing what missionary service really is, what the missionary really does, or what



THE DEPUTATION IN FRONT OF THE PANG CHUANG CHAPEL.

are the qualities of a country or a people, than to go, as I was permitted often to go, with a missionary on one of his customary visits to the field under his care.

Dr. Hager gave us a five days' view of the nearer and smaller part of his great country field, going from Canton southward a hundred and twenty miles, our first introduction to outstation methods of life and work. Mr. Beard took me up the Inghok river, forty miles from Foochow, on a four days' visit to that part of the field which lies among great mountains and along noble streams, and makes up the Inghok station. From Tientsin we sailed up the Grand Canal by house-boat, under escort of Dr. Porter, two hundred and

twenty miles, to Pang Chuang, the center of the greatest country district in the North China Mission, a journey often made in the touring of the missionaries twenty-five years ago, when all this vast field was superintended from Tientsin. From Pang Chuang, across the open country by carriage and cart, fifty-five miles, two days' journey, to Linching, we traveled in the midst of the villages cared for by the two stations, with Dr. Arthur H. Smith for escort, visiting chapels and schools and houses on the way after the true missionary example, sleeping one night in a chapel, one night in a native inn. From Peking I went a hundred and ten miles to Pao-ting-fu, under escort of Doctors Sheffield and Smith, Mr. Wilder, Miss Evans, and Miss Miner, traveling by litter and cart, bicycle and on horseback, visiting outstations on the way, speaking to the brethren, and seeing where and how and with whom missionary work is done. Many shorter visits were made in similar ways, as we viewed the fields under a particular missionary's care, or as we journeyed from station to station; and all these expeditions set the missionary endeavor to evangelize China's millions in a new and most impressive light. It is no holiday task, easily wrought and soon ended; it involves the use of well-nigh every agency man has ever employed to win attention, to awaken interest, and to persuade men to new thoughts and new modes of life; it demands wisdom, insight, love, and boundless patience; it exacts long and exhausting labor of brain and heart and hands. Our missionaries pursue their great end "not without dust and heat;" they outdo the aspirants for wordly fame, of whom it is said:

"The heights by great men gained and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

"Now they do it to obtain a corruptible crown; but we an incorruptible."

These tours revealed, among other things, the breadth and sagacity with which the missionary work is planned, the intimacy of each part with every other part, and the permanent character of all that is done. It is a campaign for the Christian conquest and occupation of the land and people, pervaded by one aim through all its parts, pursued through many methods in many places from year to year, making use of every legitimate agency of instruction and persuasion and high example, and having for its object the greatest moral revolution of which man and society are capable. Those who have this enterprise in charge, when seen thus close at hand, are found to be wise, brave-hearted, and true men and women, who take broad views, lay large and well-considered plans, shrink from no toil or hardship or personal sacrifice, and give themselves with singular devotion to the great work. And the work itself, seen on the ground, grows in reality and breadth, in hopefulness and power.

Scarcely anywhere else does the missionary enterprise seem so broadly based, practical and vital, so rich in achieved results, so sure of ultimate victory, as in these scattered villages and homes which the missionary visits from time to time. Relatively the work in the great cities is difficult, slow, and disheartening. Those who are the guests of the missionaries for a day or

two only in their homes at the stations, and who see only that part of the work which forces itself upon the attention there, are almost sure to underrate its volume and power and success. The strength of the South China Mission cannot be realized in Canton or Hongkong; one must go out into the country stations to find how wide is its reach, how deep its hold, with what resistless steadiness it advances from year to year. It was those days at San Ning and Sam Kap, that hour in the Christian home where a mother-in-law received baptism in the presence of her Chinese sisters, tracing her conversion to the teachings and spirit of her daughter-in-law,—it was these things which revealed the power of the gospel to touch the heart and renew the life, as real and active in China today as in England thirteen centuries ago. The work of Pagoda Anchorage in the Foochow Mission was not seen at the station, but in places like Diongloh, where a conference of thirty-two native preachers were gathered in an Ancestral Hall turned to Christian uses, in two other outstations where modest Chinese women were teaching girls' schools and exemplifying the Christian virtues in person and bearing and spirit every day. Inghok station is a charming place of hospitable entertainment and beautiful outlook; but the meaning and hope of the work in that field are felt much more surely in the village of Gak liang, and in its chapel, crowded with worshippers who have gathered in from three and six and ten miles away. The power of the work on Pang Chuang station is not fully disclosed till you visit the numerous Christian centers on every side, and see the Tank chapel crowded all day Sunday with devout communicants and probationers from the villages in the surrounding country, bringing their gifts, receiving the communion at the hands of the native pastors, and renewing their Christian vows. The work in Pao-ting-fu is small and difficult; the hope of the station is in the country round about, where in many villages and homes the gospel message has taken effect, and is slowly leavening the whole framework of social life.

When we remember that what we thus saw in the outstations was only a small part of what is going on in the missions of the Board in China, and that more than fifty other boards are engaged in the same work, in the same spirit and power, the hope rises strong and clear that ere long the darkness of centuries will lift, and the light of God flood all the land and fill its millions of homes with Christian peace and joy.

"FORBID THEM NOT."

BY MISS CAROLINE E. CHITTENDEN, OF FOOCHOW.

A LETTER in the "home mail," received this afternoon, called up visions of home churches, schools, and firesides, and these visions made the crowded streets, through which my sedan chair coolies were pushing their way a few moments later, seem doubly filthy, and the faces into which I looked doubly hard and hopeless by contrast. A short ride brought me into a more quiet street by a canal-side, then through the half-deserted quarter of the old Tartar Garrison, under the massive arch of the East Gate, and out into the busy market beyond. My new chair coolies looked skeptical when I called a halt

before a dingy little shop just outside the city wall, and one followed me inside to be sure I had not missed my way to the day-school I was seeking. Had the friends at home who support the school been with me, they might have thought we had wandered into some one's barn by mistake, and a very dilapidated one at that.

But I am sure they would soon have forgotten everything but the bright child-faces of the ten or twelve pupils in the inner room, and the earnest attention of the grown people who crowded in "to hear the children recite to the foreign lady teacher." The room had grown dusky in the swift tropical twilight before they had finished the lesson—selections from a primer which gives the great seed-truths of our faith in simple rhyme which they



PRIMARY SCHOOL AT GAKLIANG, FOOCHOW.

can easily understand and remember, and Golden Texts from recent Sunday-school lessons; the Syrophenician woman's prayer, and the words from Isaiah, never so precious as when heard in such places, "wounded for our transgressions . . . the chastisement of our peace . . . on him" —yes, ours, mine, and just as truly, *theirs* who crowded around me. Then the children repeated two hymns much loved by the Chinese Christians, hymns which I always teach the day-school pupils because God has used them to lead so many souls here to himself, and the room was very still while I "spoke to our Heavenly Father" (as we explain prayer), asking his forgiveness for us all, safe-keeping through the night, and happiness forever with him in the heavenly home, for Jesus' sake.

"Come again, Lady Teacher; come early next time and tell me more of this Good News," pleaded the old body who had been sitting beside me. And the other women echoed, "Yes, we all want to hear, do come early; please do," while I thought of the old grandmother inside, over eighty, who,

crippled by a recent fall, may not have much longer to hear the glad message. Yet, thank God and those who gave the twenty dollars for this school, she *has* heard a little of it, and some glimmering of truth, we trust, has entered her heart. In the children's eyes the light of a new hope in the wonderful loving Saviour shines brightly. God grant it may never go out, even in the deepest darkness of the heathen homes from which they come!

Our new chapel in the street near this school, where the teacher and pupils are required to attend church, is in the house of a former day-school pupil, whose teacher, a Foochow College man, is now in charge of the very prosperous work there, himself having been led to Christ by the opening of one of our first city station schools at his village home. God called the young landlord home to himself early this year, but under his old teacher's guidance the work goes on, and many are learning to know and love the Saviour he trusted.

"Suffer the little children to come . . . *forbid* them not." The key-text of the lesson in my College Bible-class this morning comes back as I write. Dear friends, will not some one be "forbidding" if the twenty dollars asked for each of our thirty day-schools next year fails to come? Each school means giving ten to thirty children daily opportunities to receive the blessing the Lord Jesus waits to bestow upon them as truly as he did upon the Gallilean little ones, and through them to reach their parents as we can in no other way. Do you know any who are "forbidding" these little ones by withholding prayer, money, or personal service here among them, if that is what the Master is asking "as unto *me*."

Will you not pass on the message, winging it with prayer for those from whom and to whom it goes, so that these thirty schools, little torchlights scattered through the great city and its villages, may not be removed, thus "forbidding" the six hundred little ones they would enroll next year to come out of the blind terror of their heathen darkness into the sheltering arms of his love? Removed they must be unless help comes speedily.

THE MAINTENANCE OF THE MISSIONARY PLANT.

BY REV. WILLIAM R. CAMPBELL, OF BOSTON.

THE foreign missionary work of the American Board is a large business. It is conducted on several continents. The condition of the peoples where this enterprise is carried on varies widely in social, political, and moral aspects. There are represented in its constituency all the great races and stocks of the world. It has to deal with the descendants of Shem, Ham, and Japhet. Its labors are on fields shadowed by the temples, churches, and mosques of all the classical and crumbling religions. Intrenchments of the Roman, Greek, Buddhist, Confucian, Mohammedan, and fetich follower hold the territory which is invaded by the missionary. Language, coinage, customs complicate the task of these consuls of the cross.

To maintain this vast plant in effective working order there must be some permanence in its policy. Its most valuable representatives are those

who have had training and experience, and have become accepted counsellors in the community to which they are accredited. American diplomacy is put at a disadvantage because our foreign ambassadors and consuls are so often changed. Many of the successes of our missionaries have been won because of long tenure of office which these men have held.

Something also is due to the men and women who make the foreign missionary service a business. They ought not to be in uncertainty from year to year as to their appointment and the possibility of continuing their work. This would be destructive of all the best planning for large returns, sowing for a future harvest.

The manufacturer often carries on his factory for a time at a loss to keep the service of skilled workmen. He also feels that he owes something to his help in hard times.

These considerations should be weighed by those who talk about the American Board going into debt because it appropriates the usual sums each year before the whole amount is contributed by the churches. In dull times great merchants do not close up their upper stories. It would be hard to open again and get people back to their accustomed trading places. The expense would be enormous. After careful curtailment the wise business man still plans, pays rent and keeps help, buys goods ahead of what he can sell. He hopes, with a reasonable expectation, for improved conditions. It costs less to keep on at a present loss than to shut down and start again.

The important question for the ruling authorities to consider is whether the work of the Board can be maintained in an average year by the Congregational denomination. If after thorough reflection this is found to be impossible, then negotiations should be opened with other church bodies to take over the opportunities and the tasks which we see and cannot yet enter upon. A deficit in a great enterprise like the American Board is not the same as a debt against an organization with a special limited liability. There are many shareholders in the Board who want the work to go on and are not ready for a retrenchment, whose interest and resources have not been exhausted. The Missionary Society is a company whose capital has not been paid up. There may be at times no money in the treasury, but the present indebtedness is not more than the capital subscribed and sanctioned for the present expenses of the work. The question of keeping up a plant is one which must be decided by other considerations as well as by the fact of a temporary deficit.

THE PRESENT RELIGIOUS CONDITION IN THE HAWAIIAN ISLANDS.

BY REV. J. LEADINGHAM, HONOLULU.

IN 1896, when the last census was taken, there were in these Islands 39,504 Hawaiians and part Hawaiians; 24,407 Japanese (since increased to about 35,000); 21,616 Chinese; 15,191 Portuguese; 8,302 of other nationalities, making a total 109,020. Of this number, 23,273 were reported as Protestant; 26,363 as Catholic; 4,886 as Mormons, leaving 54,498 who had

not professed any of these beliefs. The preponderance of Catholics over Protestants in these figures is explained by the fact that nearly the entire body of Portuguese are Catholic when they come here. These, with their children born here and reckoned in the census returns as Catholic, number fully 14,000 more than half of the whole number of Catholics.

It is well known that the evangelization of these Islands was accomplished by missionaries of the A. B. C. F. M. It may not be so generally understood that when this Board withdrew from control it was succeeded by the Hawaiian Evangelical Association, whose Board is now the agency for directing missionary operations.

As would naturally be expected, with the incoming of other semi-civilized races, the work has taken on a more varied character than formerly. At present the Hawaiian Board renders advice and oversight to all of the fifty or more Hawaiian churches, and, to many of them, this is supplemented by financial aid. It also supports, in whole or in part, eleven mission stations among the Japanese. It is the main stay of the growing Chinese and Portuguese missions—the former established at three points and the latter at two. It has made a beginning towards opening up religious work among the remote and scattered communities of Americans and other whites. In the future, as the country develops, one of its greatest opportunities is likely to be found in the religious needs of such communities. The Hawaiian Board also gives aid to the theological school in Honolulu, in which pastors are trained for the Hawaiian and some of the other fields. Several schools for girls are likewise under its general care. Besides the local work, this Board supports native Hawaiian missionaries in the Gilbert Islands, and is the agent of the American Board in the administration of its affairs in that and other parts of Micronesia.

It will readily appear from this statement that the relations which the Hawaiian Board sustains to the religious needs of these Islands especially are very important. Historically and practically it is the organization best fitted to lead in the development of religious life here, and with a generous support from the prayers and material resources of its friends for the next decade or so, it can easily hold the key to the situation. Just now, however, it stands face to face with large opportunities and likewise serious obstacles; and the form of Christianity which shall prevail here in the future is quite likely to be determined in a degree by the success with which the Board is able to meet the demands upon it during the years of the immediate future.

Opportunities are now opening to it in the shape of new fields at home. In addition to the stations already established among the various nationalities here, there are other strategic points among each of them at which evangelists and teachers could be placed to great advantage if the means for doing so were at hand. This is especially true of the communities of whites which are now beginning to be formed in different places. These are important, because they should in the natural course of events swell the constituency which supports the missionary work among the less favored races.

Another opportunity opening to the Hawaiian Board is in the influence which may be exerted upon the remote islands of the Pacific, and on China

and Japan. In the Gilbert Islands, where most of the Hawaiian missionaries have labored in former years, there is still room for more than are now available. Outside of the Gilbert Islands, new fields could easily be entered. Last year Rev. F. M. Price, of Ruk, writing of the difficulties which he was obliged to encounter in his work in the Mortlock Islands, said, "if I had five good Hawaiians to put into these churches at once or within a year, I doubt not the work could be saved." In all probability, also, there will be a growing influence exerted from the Hawaiian Islands upon China and Japan—especially upon the latter. Many of the Japanese laborers who are converted here return to their native land, bearing with them the new life.

The following incident will serve to show how the results of missionary work are carried back and forth between the two countries. A few weeks ago Rev. O. H. Gulick was examining a number of Japanese laborers who had become candidates for baptism under the efforts of one of the Japanese evangelists, and, at the close of the examination, a man in the audience arose and said to Mr. Gulick, "You baptized me seventeen years ago," mentioning the place in Japan where the baptism had taken place. This man had yielded to the call of Christ in his own land, and in true Christian style had put himself into touch with his brethren in Christ here. In like manner the seed sown here will doubtless bear fruit in Japan.

Just how great a part the Hawaiian Islands will bear in the Christianization of the islands of the Pacific Ocean and the countries which lie upon its borders, no one can now prophesy, but, under the new conditions which now prevail, it is well to bear in mind the words of Secretary Judson Smith in his recent annual report: "Our missionary work in Hawaii, long the brightest in our annals, acquires a new and deeper significance. It is to bear in the plans of God, not simply on the few thousands of natives there, but on the Christianization of all the islands in the great ocean beyond, on the winning at last of China's millions to our God."

Such, briefly, is a sketch of the opportunities which lie open to Christian effort at the present time in the Hawaiian Islands. There are also serious difficulties to be met and overcome. There is just now a singular state of apathy and indifference to spiritual things among the Hawaiians, due to a number of causes. The natural indolence of the Hawaiian's disposition will always be a leading factor in explaining such a condition. Recent political issues have also been used by many of those who have been opposed to them, to embitter the minds of the natives against their best friends. A general spirit of worldliness on the part of many of the foreign population has likewise its depressing effect. To all these influences is to be added that of the use of intoxicating drink. This is debauching and ruining the nations by scores and hundreds.

Heathenism is also a foe which Christianity must still encounter here. Besides the lingering remnants of Hawaiian heathenism is that which is imported from China and Japan. Shinto and Buddhist priests are active in the support of their faith among the Japanese laborers in some places in the islands; even places for their heathen worship are not unknown. On a recent trip to the island of Hawaii, the writer saw on the side of one of the roads a

building, in front of which were some peculiarly shaped banners attached to tall poles. A pathway leading up to the building had been cut through the steep bank by the roadside, and the banks on either side of this pathway were stuck full of short pieces of bamboo, attached to which were strips of paper covered with Japanese characters. The building was a Shinto shrine and the strips of paper on the sides of the pathway were prayers. Here was real heathenism from Japan.

It is no uncommon sight to see a hack loaded with Chinamen, and having with them a nicely roasted pig, on their way to the cemetery to pay their homage to their dead ancestors. Here, too, is a bit of heathenism wafted over from the Celestial kingdom.

Such are the obstacles which the Christian worker here must contend with. They will be overcome only by patient, determined effort. The situation, however, is not one of hopeless gloom. A broad view will reveal forces which tend upward toward a better state of things. We have now a stable government, and the country will henceforth be free from the distractions and animosities of revolutions. A well-ordered system of education in the government schools, conducted wholly in the English language, will in time do its part in enlightening and amalgamating the different races on the basis of a common language. Then, too, there is a body of people left here still who have a sincere and prayerful interest in the welfare of the country, and who give generously of their means to aid in its spiritual advancement. The great need of the Islands today is that this body be increased. The thing lacking in the Hawaiian Board is money to push its work into all available places here at home, that it may become strong in spiritual and material power to send its influence abroad. Let no one think of leaving it to itself at this critical period of its history. Let it be remembered that these islands still hold a strategic place in the Pacific Ocean, and that they are the natural ally of the American Board. It is the true policy of the friends of this Board to see that it strengthens its work here to the utmost, that it may use this field as a vantage ground for its operations which reach beyond.

LETTERS FROM THE MISSIONS.

Madura Mission.

THE HIGHER TRAINING INSTITUTIONS.

DR. JONES, who is at the head of the Theological Department of the Pasumalai Institution, has recently completed an inspection of the mission schools, and writes enthusiastically of what they are accomplishing. He does not refer particularly to the 153 village schools with their 4,051 scholars, nor to the seven station boarding schools with their 356

scholars, but rather to the Madura High School, Normal School, and Training School for Bible Women, and to the College and Theological Seminary at Pasumalai. Of them Dr. Jones says:—

“These four institutions represent the flower of our mission educational work, and are the culmination of our policy and efforts for sixty-five years. And we are proud of them and desire that our

friends and supporters at home should know more of them. The College for men and the High School for women represent our highest attainments in the direct educational line, while the two normal schools, the Woman's Bible Training School and the Theological Seminary, represent our best efforts towards the training of our own mission agency. There is now, thank God, no department of our work, save the medical, for the training of the workers in which we have not well equipped schools. Masters and catechists, preachers and pastors, mistresses and Bible women—all these classes of laborers are annually replenished by outgoing classes from these institutions. A leading missionary and well-known editor recently visited us, and wrote in his magazine that he had nowhere seen in India a mission better furnished with first-class institutions.

"Let me furnish you with a few facts and figures concerning them. In these schools 680 students are found, of whom 532 are Christians. The plant of these schools represents a property of nearly Rs. 150,000. The Pasumalai institutions have, after hard labor, secured the small endowment fund of Rs. 30,730, which I trust may be largely increased in coming years. There is expended annually, in the maintenance of all this work, Rs. 44,500, of which the Board pays only Rs. 10,891, plus Rs. 16,500 in the salaries of the missionary men and women in charge. Government grants amount to Rs. 4,500, and fees amount to Rs. 5,500—the rest is subscribed by warm friends who are interested in the work. The institutions are constantly fettered and often crippled by the smallness of the grants appropriated to them in Boston.

"The Theological Seminary may suffice as an illustration. This year it receives an appropriation of Rs. 1,659—about \$500. It has to pay considerably more than this as stipends of the twenty-

two students and their families who have no other means of support. Besides this, I have to pay the salaries of three teachers and a bonus to an old brother who has taught here for fifty-two years. These salaries in themselves amount to Rs. 900 annually. Beyond this the incidental expenses of the institution have to be met. How is the school to be maintained at all, not to say pushed and developed, unless money is forthcoming? As a matter of fact, the expense of these four institutions represent nearly one-third of the expenses of the mission, though the amount received from the Board for their conduct is only about one-fifth of the mission appropriation.

"When we remember that in these institutions lie the hope and promise of the highest efficiency of our mission work, as of its most rapid development, we cannot but feel that its staunch support and vigorous prosecution is the wisest policy. It constitutes a strong cry to our constituents at home. For a well-supported work here now ought to and will mean a strong and independent Christian community in the near future. For look at the mighty Christian influence which passes out of these halls to exalt, inspire, and refine the homes, the congregations, and the churches and schools of our mission. As, the other day, we received a dozen young men into church fellowship out of the school here at Pasumalai, I felt the grand possibilities of these young lives which have been here directed to Christ, and are in many ways prepared to carry a living Saviour to the darkest parts of this field of more than two million heathen souls. As I sent out, a few months ago, seven young men with their wives, who for three years had been taught by us in the truths of our faith and in the spirit and methods of Christian work, I felt that out of this seminary there goes forth a constant stream to satisfy this thirsty land and to prepare a glorious harvest for our blessed Lord.

"And what we are doing here at Pasumalai for young men the ladies are doing in Madura for the young women. The work there so well carried on is largely effective in transforming and beautifying the womanhood of our mission, and their example passes on as a sweet fragrance to surprise and delight their stolid and benighted sisters in the bonds of heathenism. I am confident that, much beyond what any of us usually think and hope, the work of these institutions is passing out as a quiet, subtle but mighty influence to awaken and redeem India. It is not the kind of work to make much noise and demonstration. For that very reason its in-

fluence will meet with less opposition and in its subtle way will do wonders as a leaven of our faith in the land.

"As for the equipment of these young people in Bible truth I can, with confidence, say that it is much more extensive than in similar institutions in America. Their readiness to quote scripture and their familiarity with Bible narrative would put to shame their brothers and sisters of equal training in America. I would that all we who have charge of this important work of training these young persons may have the constant interest of the prayers of our brothers and sisters at home."

South China Mission.

A SUCCESSFUL THREE MONTHS.

DR. HAGER, under date of October 22, reports the work of the previous quarter as being by far the most successful of any quarter, seventy-six souls having been baptized, while many calls to open new work have been received. Of Hong Kong he writes:—

"Here sixteen have been received during the past few months, and our chapel is crowded every Sabbath with hearers. From a small beginning, twenty months ago, we have grown until every available seat has been taken. Night after night services are held for the heathen or Christians. I cannot always be there, but some of our Christians are there, and then we always give our American Chinese Christians a chance to speak as they come and go. I am sure our chapel has proved a blessing to many American Chinese Christians as they come from or go to America.

"The chief event of our work in Hong Kong has, however, been our buying a lot for \$7,600, or \$3,800, gold, and our raising \$2,300, gold, towards it. Our Christians have done remarkably well and have given to this object more

than \$30 per resident adult member. But the great work still needs to be done, for we need at least some \$6,000 in order to build a church on the land already bought. During the summer months I raised some \$500 or \$600 in Hong Kong. I cannot ask the Board to give us any money for our new chapel, but if any of our friends can give something to this object we shall be very glad, and I am sure the American Chinese will reap a corresponding benefit as they visit their homes."

Dr. Hager mentions several outstations, in some of which little progress is visible, but most of them are in good condition. Here is what he said of Chik Shui:—

"Here we have had the largest success the present year. Thirty-five have joined us in the last nine months, twelve of whom were received on my present visit. The chapel was full of hearers as long as we were there. A number of Christians and our helper came to ask whether I could not open a chapel some five miles distant, but I can give them no definite promise, as you know we have only \$600 from the Board to

carry on all this country work. Still I tell them to see what they can do themselves, and then perhaps I shall be able to help them a little. Since I visited the Station a written request has come to me asking me to help open this chapel near Chik Shui. Can you tell me what to do? Shall I take over this added responsibility? A still later letter tells me that the Christians have leased a shop and fitted it up, but that they have not enough money to buy the furniture and utensils for the chapel. This is the first request that has come from

Christians in our mission to open a chapel in their midst, and these Christians are the first to move in the matter of raising money to repair a shop for a chapel. All our other chapels have been opened because the missionary wished to enter a certain district, but this field has been unsought by us. Now shall I say nay to this request? No, I am going to believe that somehow the money will be forthcoming and that we shall have a chapel at Chung Hau, which means Hollow Mouth."

Shansi Mission.

A CHRISTIAN WEDDING WITH A GOSPEL MEETING.

DR. ATWOOD wrote from Fenchofu, October 24: —

"The work at this station seems very encouraging. Yesterday (Sunday, Oct. 23), Mr. Atwater spent at the chapel here, while I went to a village eight miles to the southwest (Chao-ts'un). The former teacher of the boys' school lives here. He invited us to perform the Christian wedding rites for his nephew. This man, Mr. Lou (road), is evidently a genuine convert to Christianity, and was converted under the preaching of Mr. Liu (the man of six feet, two inches). Mr. Lou invited all the foreign missionaries to his nephew's wedding, as well as all the Chinese Christians. Saturday evening more than a hundred of his neighbors assembled in the court under an awning to see the Christian ceremony. While we were waiting for the bride to arrive this man made a splendid address and called both natives and foreigners to witness that as for him and his house hereafter they would serve the Lord. The next day, Sunday, witnessed a Gospel meeting of about

five hours' duration, at which, after the missionaries' address, there were remarks from three other Chinese lay workers, besides another address by Mr. Lou.

"This is the third Christian wedding we have been called to attend this fall, and already the custom seems to have been formed of having a gospel meeting following on a wedding. At the first wedding Mr. Han spoke with great acceptance to the village people. This Mr. Han was formerly a fortune teller, and has been on probation five years or more, and was lately baptized at our mid-autumn conference. The Holy Spirit seems to have set his seal upon this man, who gives promise of becoming a real Christian orator. He has gone to Liu Lin Chen to take charge of the opium refuge there. The spirit seems to be working in the lives of some of these men. Mr. Wang — a man of property and eminence in his own village — the deacon of our new church, also spoke with fluency and acceptance on this and on other occasions. For all these glorious signs we thank God and take courage. May his kingdom come speedily."

Japan Mission.

FIFTEEN YEARS! DOES IT PAY?

MISS SEARLE, the head of the Kobe College for girls, writes:—

"Fifteen years of the prime of one's womanhood invested in a school for girls in Japan! We know all the time that it does pay, but there comes now and then such blessed bits of reward that our hearts are filled with thanksgiving for the privilege of working in this corner of the vineyard.

"Ten years ago there came to the school a self-willed girl, who seemed likely to develop more than average power for good or evil. She belonged to a Christian family, though one in which grace had not yet so far conquered nature as to make the relation between father and mother a model. The daughter, as well as her brother, came naturally by the willfulness that made it hard for them to yield to God's claims upon them.

"Although H. made little trouble in the school, she was quietly antagonistic to the Christian life of the institution, and apparently indifferent to Christ. We heard that during the summer vacations at home she sometimes taught a Sunday school class, and otherwise identified herself with the work of the little church, but in the school she gained the reputation of being skeptical and almost cynical.

"During the last year but one before she should have finished the academic course, she formed a friendship, not at all helpful, with a girl who was in school but a short time. One fruit of this friendship was the development of a taste for novel reading, which interfered sadly with her scholarship as well as with her character. At the end of the school year, she, with six classmates, was conditioned for one term, because they seemed not at all ready for senior work. She did not fulfill the condition,

and was told in December that she must go into the next lower class. This was more than her proud spirit could bear, and, obtaining permission to spend part of the Christmas holidays with a classmate, she made all her plans for going to Tokyo without consulting parents or teachers. Providentially, one of the Japanese teachers discovered her plan, and was able to persuade her to return to the school. We felt that the girl had gained a great victory over her pride and self-will, and we prayed with increased faith for her conversion.

"During the spring she was quite unwell, and was unable to stay through the school year. After an absence of more than a year she came back and took up her senior studies. Almost the first thing she did on returning to the school was to profess her faith in Christ, and during the whole year we rejoiced in the marked change which showed itself in her life. Since her graduation she has been engaged in Christian work with missionary ladies, who value her services much, though the very force of character which is making her an increasingly useful woman sometimes gets her into trouble.

"But the other day a letter from her filled us with rejoicing over the Holy Spirit's work in her heart—a letter of confession. Years ago we were troubled with pilfering in the school. Two of the girls lost small amounts of money, fifty *sen* or less. Suspicion fell upon a girl whose reputation for honesty was not perfect, but we could not prove anything against her, so the matter dropped. Now H. writes that she was the thief. All those years the sin lay upon her conscience until at last she could hide it no longer. She has written to the friend on whom she knew the suspicion had rested, who is now herself a Christian worker, and has by this time written, re-

storing the money to those from whom she took it. This work of the Spirit in purifying hearts already in some measure Christ's, seems almost more wonderful and blessed than his work in conversion.

"Yes, we are ready to invest the next fifteen years in the same spot, rejoicing to be counted worthy to share in the training of Japanese girls for Christ."

Austrian Mission.

HOW THE LORD HAS BLESSED.

AN inquiry recently addressed to Rev. Mr. Kostomlatsky, the oldest helper connected with the mission, as to the evidence he had that the Lord was blessing the work undertaken, brought from him a reply in Bohemian, of which Dr. Clark has sent us the following free translation:—

"The writer of this letter can remember very well how matters were in Bohemia thirty-five years ago, and he would like to contrast some things of the past, before the missionaries came, with some facts as they are seen today. I was a scientific student in Prague from 1862 to 1872. The preacher at that time in the 'Reformed Church' could spend Sunday afternoon and the night following in card playing at an 'evangelical inn,' where he met very many of his flock. For a long time I did not know a believing, converted soul in all Prague. At length I met the agent of the Bible Society, and bought of him a Testament. His words were quite different from any I had heard from our pastors.

"Not long after this the American missionaries arrived, and God has blessed their labors; and today there are several living churches of believers in Prague and suburbs, also here at the capital four Y. M. C. A's, and the rescue and reform work.

"This great change is largely due to the influence and work of the American Board's mission. As it was very dark in our Prague twenty-five years ago, so dark was it in all the land of Bohemia. But God had thought of mercy, and desired for us better times. It is well to

carry on missions where God fills the net. And where he fills the net there will always be some to draw it to the shore. Hitherto the foremost workers here have been the missions of the American Board. The state churches, Reformed and Lutheran, who sweep in everybody, have had little conception of living faith and separation from the world, nor do they yet understand it.

"Why should any of the mission friends even think of leaving a field so needy and so hopeful? For us there is need of more love, more prayer, more help. For a time, way back in 1870, I did not know anywhere in Bohemia only one believing soul, the Bible agent at Prague. There were, of course, others, some, for example, earnest souls among the weavers in the mountains of N. E. Bohemia, where I now live. The Moravian church in Germany sent workers about the same time that the American Board thought of us, and they, too, have done good work. Pastor Schubert, too, was an awakened soul who welcomed the American mission. Those converted through the blessings of God upon the American Mission were for the most part Romanists, and for these converts it was necessary to found the Free Reformed Church—Congregational. But these free churches have been of great blessing in awakening many to living faith who are in the state churches, Reformed and Lutheran. Beside this, let it not be forgotten that the state churches had no place for the direct preaching of the lay members; but the mission church, given us by America, understood from the first how to awaken, develop, and use lay activity for the glory of God.

"The blessing of the American mission has been great in indirect influence and much more in direct. Behold fifteen important stations, with twenty-five subordinate stations for gospel preaching. The mission from the first has felt the great importance of the printed page. How many thousand tracts have been distributed! Our monthly paper, "Betanie," has for years had great influence, not only in Bohemia, but in Hungary

and in some places in America and in Russia. It has been a binding link among the scattered believers. Our second paper, the "Young Christian," has been of great influence among the many Y. M. C. A.'s, the first of which was founded in Prague by the American mission. The opposition of the government to the Y. M. C. A. has been overcome.

"God has blessed beyond expectation."

West Central African Mission.

THE CHIEF OF CIYUKA.

THIS chieftain, of whom Mr. Currie has given most favorable reports heretofore, seems to have now taken a forward step, as indicated in the following letter from Mr. Currie, dated Chisamba, Oct. 21, 1898:—

"I have just returned from a four days' visit to Ciyuka; I found that the chief had put a stop to beer drinking, Sunday work, and many objectionable practices. He had also started morning and evening worship. We opened a school for males with twenty-three pupils; and one for females with twenty-two—most of the latter had infants in their arms. Nearly all could sing a number of the hymns and showed much desire to learn. Our plan is to send Kumba and Epandovelo, who have recently been helping Miss Melville in the Station school work on each Monday, to conduct worship and teach school each day until Saturday, when they will return to the Station; and one of the preachers, attended by a member of the church, will go on Saturday to take charge of the Sunday services, returning the following day to work at the Station or in outlying districts. This plan, with a visit myself—perhaps once a month—will enable us to keep track of the way the work is moving along.

"While away, the chief adviser of Kanjundu brought his fetiches to me to

destroy. We had a fire kindled at the main gate, and the odor of them rose as an offering to God—but not of a sweet smell—on the very spot where formerly there was a high place adorned with horns, jaw-bones, skulls of beasts and other articles that had neither beauty nor virtue in them.

"The chief has provided the school-house, and undertakes to feed the young men while at his place. He will also leave his chief sekulu in charge of the ombola and people while he goes to the Barotse Valley to trade. On that journey two of our helpers will go to teach his young men and conduct services in every camp. They will also be attended by a number of the young lads who have been in school here—some of whom are already professing Christians. This will be the first missionary trading caravan which has left Bihe for the interior, so far as I know. The chief, who is head of the caravan, and our young people will strive to make Christ known and loved. They will leave the women behind (in the past the chief always took some with him). They will exert a quiet influence against beer and strong drink. They will carry medicine in order to banish, if possible, fetichism in the treatment of the sick, and in this the chief, who is in very poor health, will do much by his example. I am sure you will unite with us in earnest prayer for

these new features of our work. We will all need great wisdom and grace. The people seem scarce able to believe what is taking place. Many have sent the chief bottles of wine, brandy, rum, etc., to try him. They thought he would take them when not in my presence, or drink them when alone in his house at night; but he refused them all. One old man sent him five bottles of different kinds of liquor, but with the same result; he refused them for himself and young people. The other day he buried one of his old men without any fetichism and refused the animals they brought for himself. One man sent a goat three times, but he said, 'If you offer it as an ordinary gift I will take it with thanks, but if it is intended as food for the dead, I cannot do that.' God help him and us!"

THE CHIEFS OF SAKANJIMBA.

MR. READ, of Sakanjimba, gives an encouraging report of the conduct of the chief and old men of that district:—

"Notwithstanding the absence of almost all able-bodied men, boys, and girls from our district during these past months, we have never wanted for a congregation of some sort on Sundays, and seldom below our average. The chief and old men have been especially regular in their attendance, the former generally sending word on Saturday evening, if not able to be in attendance on Sunday. They are good listeners, and a majority always stay to the Sunday school after the service. We are beginning to think that attendance on divine service to please the missionaries is becoming a thing of the past, and that the growing habit of Sunday observance is indicating a hopeful interest in the truths preached. Were we sure of that, it would be a great joy; but we believe that the gospel cannot be thus preached and listened to continuously without in the end exciting in some hearts a true and saving response. We are steadily going along on these lines in the Station work, being unable to get out touring except for occasional short strips."

European Turkey Mission.

THE MISSION NEEDED.

UNDER date of November 30, Mr. Bond writes from Monastir:—

"In going about the Monastir field, which has a population of some 1,300,000, your one missionary is occasionally halted by an 'Orthodox' priest, who challenges me for the reason of my being let loose in this land of churches and schools. You may be sure that from my standpoint I have no difficulty in presenting the best of reasons. Thirty years ago, on receiving my commission from the Board, I was grieved to hear good Christian people questioning the wisdom of foreign missions to European Turkey; and twice since, when visiting the United States, I heard the same expression of doubt. It may be

well, therefore, for me to make some comments on the Monastir field.

"The station of Monastir was opened twenty-five years ago. A girls' day school was begun, which soon added a boarding department. An excellent building was provided by the Board. This institution has served as a model for the whole region. Directors of the richly-endowed Bulgarian, Greek, and Wallachian schools admit that they are unable with their teachers to attain our high standard of study, order, and morality. The benefit of the stimulus, however, is evident. Our school has furnished many good teachers for the outstations, besides Bible women, and what is of immense importance here, capable wives and mothers. Parents have implicit confidence in our school.

"The only girls' school in which the Albanian language is used is at Kortcha. The building is owned by the Protestant community. The Board makes a grant to cover about one half the cost of teaching. Two of the teachers are graduates of our Monastir school. Many of the pupils are from Mohammedan homes, notwithstanding an order from Constantinople forbidding their attendance. Last June the Mohammedan governor sat through the closing exercises, refusing to heed two pressing calls from outside, and at the close volunteered a highly complimentary speech. The only school besides ours in which Albanian is used is a boys' school in Kortcha. The Greek hierarchy, for political reasons, does its utmost to force the Greek language upon the people, and in this they are encouraged by the Turkish authorities, who oppose the use of the national tongue. Only yesterday a consul told me that the boys' school in Kortcha exists because ours exists. He said: 'If the authorities could manage to close your school, the closing of the other would easily follow.' It seems to me our school pays. There is no American who would not sympathize with the Albanians in their desire to use their own language."

A GROSS SUPERSTITION.

"When touring with Mrs. Bond this fall we came to the little town of Resen. One Monday morning we attended the services of the Bulgarian church. The building was filled with people and baskets, the latter being filled with bread, grapes, and wax tapers. At the conclusion of the long, dead-language service the baskets were blessed, and we all repaired to the cemetery which surrounds the neighboring Greek church. The wives and mothers were kneeling at the graves with the baskets, offering food to

their precious dead, while the priests went about reading prayers for those who had money, even condescending to kneel themselves for a sufficient fee. The sickening sight made me more than ever persuaded that there ought to be at least one missionary in these parts. The leading priest admitted to me that he didn't know how to preach and therefore never attempted it. Mrs. Bond and I conversed freely with many of the people in their homes, but here as elsewhere we failed to find any who knew of the gospel plan of salvation."

INFLUENCED BY THE MISSION.

"In one of the most attractive shops in Monastir the shelves are crowded with Bibles and Testaments, and religious and other useful books in all the languages of the country. This supply is the direct outgrowth of the foreign mission idea. Whoever is interested may figure awhile on the advantage of access to such a mine of spiritual riches. In the Monastir field there are five colporters to carry the precious volumes to the very homes of the people.

"The fact is, the natives of all classes are learning to appreciate our efforts. A Bulgarian bishop recently expressed a wish that his people were one fourth as good as the Protestants. Our stated preaching emphasizes the lack in their own churches, and pressure is being brought to bear on the poor priests for a remedy. Frequent attempts are made to copy our Sunday schools. The Bulgarian teachers of this city are delivering Sunday sermons, while a priest ventures a brief commentary on the portion of the gospel read in the church.

"In view of these facts, does any one want to show why Monastir Station ought to be abandoned?"

NOTES FROM THE WIDE FIELD.

AFRICA.

THE BAROTSE. — We have often referred to the French missionaries among the Barotse, on the Upper Zambesi, under the care of M. Coillard, who is now on his way back to his chosen field of labor. It is an interesting fact that the king, Liwanika, has recently concluded a treaty with the British Chartered Company of South Africa, by which that company will take administrative control of the whole basin of the Upper Zambesi. Liwanika has heretofore treated the French missionaries with much consideration though manifesting some fickleness of temper. The French Protestants are greatly interested in their African mission, and it is to be hoped that the way will now be open to much greater success. A story is told of King Liwanika that he said, in speaking of the hymn, "What a friend we have in Jesus," "There is no hymn like that." But the catechist said, "I do not understand why the king likes this hymn so much since he does not know Jesus." "Do you mean to say," answered the king, "that I do not believe? It is true. All the same it is good to know that there is somebody on whom one can unburden all that perplexes and saddens one. To be the friend of the king, that, sir, is no small thing." It would seem certain that Liwanika is not far from the kingdom of God.

WEST AFRICA. — The sad uprising in the region of Sierra Leone, in which so many missionaries, including seven Americans, were massacred, has been ascribed to the hostility of the natives to the hut tax which has been levied by the English government for the purpose of meeting necessary expenses. This is like the poll tax in the United States, and, while it seems necessary, it is very contrary to the idea of freedom entertained by the natives. *The Christian Express* of Lovedale says: —

"The natives are up in arms against civilization, against order and law, and against all those, whether white or black, that stand for the progress of man. The majority of the black people of Sierra Leone do not wish to be disturbed in their savagery. The rising is one among many in which the true brutalities of heathenism seek to war against light and law. The victims of the revolt have been many, both among the natives, who opposed the movement in the interest of property, and among the whites. The savagery that has been evinced by the heathen has been simply incredible—even to those who have known the nature of the natives of the country."

EGYPT.

THE GORDON MEMORIAL. — Reference has heretofore been made to the proposal to found an institution at Khartoum as a memorial to General Gordon. The proposal came from Lord Herbert Kitchener, whose work as the conqueror of the Soudan has made him a hero in the eyes of English speaking people. Lord Kitchener proposes to raise a sum of \$500,000, of which \$50,000 are to be spent on buildings and equipment, and the remainder to be invested for the maintenance of the institution. It is to be a college with a medical department, and the object is to civilize the Soudanese by educating their sons. It is now eleven years since General Gordon fell at Khartoum, and many of the British people feel that he was deserted in his time of need, and this memorial appeals strongly to their sense of justice. The queen and many of the nobility have given their patronage to the movement, and the telegraph has already brought word of the founding of the institution. It may well be unsectarian, but we trust it will be on a thoroughly Christian basis, in full remembrance of the fact that the true process of lifting any people is first to Christianize and then to civilize them. The attempt to reverse this divine order has generally been a failure.

INDIA.

ZENANA WORK.—Sir Alexander McKenzie, late lieutenant-governor in India, at a recent meeting of the Church of England Zenana Missionary Society, uttered an address in reference to "Woman's Work for Woman in India," in which he gives the following striking charge and prophecy: "Multiply, therefore, the numbers of your agents. See to it that the ladies you send out are physically sound and strong, for the work at its best is onerous and exhausting. Let them be tactful, not too full of the idea of English superiority, while maintaining in all its fullness the English standard of life and morals. Let them be apt in acquiring foreign tongues. Let as many as possible have medical training—a sure passport in many zenanas. Above all, let them be full of Christian zeal and enterprise. Love for their native sisters will follow of itself—for the knowledge we have gained of educated native ladies from the few who have broken through trammels of caste, and the gates of the zenana proves that no more charming, gentle, and refined women exist on earth than the Hindu women of India. And in due season they shall reap. I have often said that it is my firm conviction that the whole fabric of popular Hinduism is being fast and surely undermined by Western education and Christian influences."

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the colleges and schools of every grade in foreign lands, as well as in America; that the talent and training of the young may be used for the advancement of the kingdom of God on earth. (The Day of Prayer for Colleges is Thursday, Jan. 26.)

That God would so fill the hearts of his people with love for himself and his kingdom that they shall not withhold the means needful for the maintenance and progress of his work in foreign lands. (See page 47.)

ARRIVALS IN THE UNITED STATES.

November 18. At New York, Mrs. Josephine L. Coffing, of Hadjin, Central Turkey.

ARRIVALS ABROAD.

November 18. At Tokyo, Japan, Rev. Dr. D. C. Greene and wife.

DEPARTURES.

December 24. From San Francisco, Rev. George W. Hinman and wife, Miss Frances K. Bement, Miss Lucy P. Bement, M.D., and Miss Minnie M. Borts to join the Foochow Mission. (See *Missionary Herald* of January, page 5.)

Miss Cornelia S. Bartlett and Miss Clarissa D. Lawrence, who were reported in our last issue as having sailed for Turkey on December 17, were unexpectedly hindered from leaving on that date, and sailed from Boston on January 4.

DEATH.

December 29 (?). At Easthampton, Mass., Mrs. Henry Lyman, formerly Miss Annie McMahon, who from 1887 to 1889 was connected with the Zulu Mission. Miss S. E. Tyler writes of her: "Few left so many friends and accomplished so much in so short a term of service in the foreign field as did Miss McMahon. She was indeed a missionary to the missionaries."

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Augusta, South Parish Cong. ch.	45 00	North Yarmouth, 1st Cong. ch.	8 25
Blue Hill, Cong. ch.	5 00	Portland, High-st. Cong. ch., 150;	
Camden, 1st Cong. ch.	17 00	Wm. W. Mitchell, 10,	100 00
East Baldwin, Cong. ch.	4 50	Richmond, Cong. ch.	4 25
East Orrington, Ruth Ann George,	1 00	Robbinston, Cong. ch., 6; A. G.	10 00
Gardiner, Cong. ch.	20 00	Buck, 4,	
Gorham, John T. Parkhurst,	10 00	South Brewer, Cong. ch. and Y. P. S.	
Hampden, 1st Cong. ch.	4 30	C. E., toward support Rev. H. B.	15 00
Kenduskeag, P. A. Case,	20 00	Newell,	19 00
Kennebunkport, 2d Cong. ch.	10 00	South Paris, 1st Cong. ch.	
Limington, Cong. ch.	14 50	Thomaston, Cong. ch. and Y. P. S.	
North New Portland, Cong. ch.	1 00	C. E.	5 50
		Turner, Cong. ch.	20 00
		Warren, 2d Cong. ch.	9 48—404 38

NEW HAMPSHIRE.

Amherst, Cong. ch.	5 00
Atkinson, Cong. ch.	12 57
Bennington, Cong. ch.	3 05
Brookline, Cong. Sab. sch., Ladies' classes,	1 00
Chester, Cong. ch.	21 45
Claremont, Mrs. H. L. Bancroft,	5 00
Colebrook, William C. Landis,	1 00
Concord, 1st Cong. ch., to const. Wm. P. Ballard, H. M.,	161 00
Durham, Cong. ch.	10 00
East Alstead, Cong. ch.	1 95
Epsom, Union Cong. ch.	14 00
Gilsum, Cong. ch.	4 00
Keene, 2d Cong. ch.	6 06
Lebanon, George M. Amaden,	10 00
Manchester, Franklin-st. Cong. ch., 152.57; 1st Cong. ch., 94.93; Mrs. H. P. Huse, 5,	252 50
Meriden, Cong. ch.	15 00
Milford, 1st Cong. ch.	5 00
Milton, 1st Cong. ch.	6 40
Nashua, 1st Cong. ch.	30 00
North Hampton, the late Eben Gove,	96 04
North Londonderry, Mrs. James Richmond, toward support Rev. J. P. Jones,	1 16
Orford, Isaac Willard,	10 00
Peterboro, Union Cong. ch., Extra-cent-a-day,	10 00
Pittsfield, Cong. ch.	33 25
Rindge, Cong. ch.	11 00
Rochester, Henry M. Plumer,	20 00
Salem, Cong. ch.	4 00
Somersworth, Cong. ch.	20 00
Tilton, Cong. ch.	25 00
West Manchester, South Main-st. Cong. ch.,	9 00
— Friend,	100 00—538 29

VERMONT.

Albany, Y. P. S. C. E., for Japan,	2 47
Bellows Falls, 1st Cong. ch.	71 95
Bennington, 2d Cong. ch.	90 39
Bennington Co., Friend,	5 00
Bethel, 1st Cong. ch.	2 25
Brandon, Cong. ch.	23 00
Brattleboro, Centre Cong. ch.	21 00
Brookfield, 2d Cong. ch., 11.35; 1st Cong. ch., 8.21,	19 46
Brownington and Barton Landing, Cong. ch.	10 50
Cambridge, 1st Cong. ch., Miss Vashli Payne, 1; Mrs. S. M. Safford, .50,	1 50
Chelsea, Cong. ch.	15 01
East Berkshire, Cong. ch.	11 30
East Brookfield, Cong. ch.	3 45
Fairlee, in memoriam,	10 00
Holland, Cong. ch.	8 30
Jamaica, Cong. ch.	9 00
Jeffersonville, 2d Cong. ch. of Cambridge,	7 00
Northfield, Cong. ch.	17 00
Orwell, R. H. Holmes,	5 00
Peascham, Cong. ch.	47 00
Post Mills, Cong. ch.	2 22
Putney, Cong. ch.	17 04
Royalton, Cong. ch.	50 00
Salisbury, Cong. ch., 5.40; Y. P. S. C. E., for native preacher, Madura, 11,	16 40
St. Johnsbury, South Cong. ch., 1; Cong. Sab. sch., Mrs. Brooks' class, 3,	4 00
South Hero and Grand Isle, Cong. ch.	16 00
South Royalton, Cong. ch.	13 00
West Randolph, 1st Cong. ch.	20 01
West Rutland, Cong. ch.	21 00
Williamstown, Cong. ch.	5 00—543 16
Legacies. — Essex, Nathan Lathrop, by A. A. Slater, Trustee, add'l,	10 86
	554 02

MASSACHUSETTS.

Abington, 1st Cong. ch.	9 72
Acton, Cong. ch.	10 00

Amherst, 1st Cong. ch., 229.05; North Cong. ch., 48.20; South Cong. ch., 11.74; C. E. H., 5; Friend, 4,	297 09
Andover, West Cong. ch.	20 46
Arlington, Cong. ch.	194 00
Auburn, 1st Cong. ch.	55 75
Auburndale, Cong. ch., 491.50; Christmas Gift, 50,	541 50
Attleboro, 2d Cong. ch.	97 84
Bedford, Christmas,	15 00
Berketown, Cong. ch.	29 59
Berkley, Friend, for work in India,	15 00
Billerica, Cong. ch.	1 00
Boston, Brighton ch., 148.06; South Evan. ch., West Roxbury, 142.50; Mt. Vernon ch., 125; Walnut Ave. Cong. Sab. sch., toward support of Dr. W. L. Hall, 45.00; Boylston ch., Jamaica Plain, 36.11; Berkeley Temple, 28.46; Highlands ch., Roxbury, 14; Union ch., 7.51; Maverick ch., East Boston, 5.00; Friend, 50; T. G., 30; Friend, Brighton, 20; Ludwig Gerhard, 4; Friend, 1, 657 84	
Boston. Summary for 1895: —	
Old South ch.	1,700 60
do. to Woman's Board, 1,153 02—8,853 62	
Central ch.	1,216 92
do. to Woman's Board, 1,321 02—2,537 94	
Mount Vernon ch.	2,054 04
do. to Woman's Board, 388 09—2,442 73	
Union ch.	1,025 22
do. to Woman's Board, 740 80—2,306 02	
2d ch., Dorchester, 1,538 18	
do. to Woman's Board, 771 27—2,309 45	
Park Street ch.	1,412 86
do. to Woman's Board, 665 43—2,078 29	
Shawmut ch.	603 79
do. to Woman's Board, 595 74—1,199 53	
Walnut Ave. ch.	525 03
do. to Woman's Board, 591 06—1,116 09	
Eliot ch., Roxbury, 605 81	
do. to Woman's Board, 242 06—847 86	
Immanuel ch.	518 97
do. to Woman's Board, 294 54—813 51	
Allston ch.	430 36
do. to Woman's Board, 362 25—792 59	
Central ch., Jamaica Plain, 342 70	
do. to Woman's Board, 372 02—714 72	
Brighton ch.	173 06
do. to Woman's Board, 330 29—503 35	
Pilgrim ch., Dorchester, 358 19	
do. to Woman's Board, 77 25—435 44	
Winthrop ch., Charlestown, 218 61	
do. to Woman's Board, 173 67—392 18	
Highland ch., Roxbury, 257 86	
do. to Woman's Board, 92 76—350 62	
Phillips ch., South Boston, 67 26	
do. to Woman's Board, 267 00—334 26	
Village ch., Dorchester, 79 26	
do. to Woman's Board, 189 26—268 52	
So. Evan. ch., W. Roxbury, 190 61	
do. to Woman's Board, 69 00—259 61	
Boylston ch., Jamaica Plain, 154 18	
do. to Woman's Board, 30 00—184 18	
Berkley Temple, 38 46	
do. to Woman's Board, 140 50—178 96	
Roslindale ch.	12 56
do. to Woman's Board, 93 29—135 85	
1st ch., Charlestown, 84 00	
do. to Woman's Board, 30 00—114 00	
Maverick ch., East Boston, 8 49	
do. to Woman's Board, 79 74—88 23	
Central ch., Dorchester, 15 31	
do. to Woman's Board, 4 70—20 01	
Trinity ch., Neponset, to Woman's Board,	20 00
Hope chapel, to Woman's Board,	15 90
Harvard ch., Dorchester, to Woman's Board,	1 00
Miscellaneous, 3,008 70	
do. to Woman's Board, 181 25—3,189 95	
Specials to A. B. C. F. M.	938 67
School fund, to do.	214 09
Micronesian Navy, to do.	57 17
Legacies, to do.	5,689 00
	39,459 14

Borford, Miss Sawyer,	2 00
Bridgewater, Central Sq. ch.	27 77
Brockton, Waldo Cong. ch.	7 52
Brookfield, Cong. ch.	3 30
Brookline, Harvard Cong. ch., 365.56; Leyden ch., 163.90; Mrs. Constans L. Goodell, 25,	554 40
Cambridgeport, Pilgrim Cong. ch., 23.61; Int. Y. P. S. C. E., for Rev. J. K. Browne's work in Harpoor, 3; Friends, 150,	176 61
Campello, South Cong. ch.	179 05
Carlisle, Cong. ch.	10 00
Chester, Central Cong. ch., 50.96; 1st Cong. ch., 24.20,	75 16
Chester, 2d Cong. ch.	6 00
Chesterfield, Cong. ch.	5 00
Chicopee, 3d Cong. ch.	19 00
Clinton, Cong. ch.	40 00
Dalton, W. Murray Crane, Easthampton, Payson Cong. ch., to const. JOSEPH W. WILSON, H. M. 113 93	8 00
Edgartown, Cong. ch.	40 36
Enfield, Cong. ch., 39.36; Mrs. H. M. Smith, 10,	6 60
Everett, Y. P. S. C. E. of 1st Cong. ch., toward support of Rev. E. F. Holton,	27 94
Fitchburg, Rollstone ch., 16.54; Cal- vinist Cong. ch., 3.40; German Cong. ch., Member, 3; F. Fos- dick, 5,	5 00
Foxboro, Bethany Cong. ch. Friend, Framingham, Plymouth Cong. ch.	60 45
Great Barrington, 1st Cong. ch.	29 81
Greenfield, 2d Cong. ch.	59 02
Hadley, 1st Cong. ch.	22 18
Hanson, Cong. ch.	5 10
Hardwick, Lucy S. Perry, Haverhill, Centre Cong. ch., 99.23; North Cong. ch., 44.60,	143 89
Hingham, Norfolk Conference, Holliston, 1st Cong. ch.	53 03
Holyoke, 2d Cong. ch.	48 92
Hopkinton, 1st Cong. ch.	53 46
Hubbardston, Cong. ch.	5 00
Hyde Park, 1st Cong. ch., 36.98; Clarendon ch., 5,	41 98
Ipswich, 1st Cong. ch.	5 00
Lawrence, Lawrence-st. Cong. ch.	16 48
Lenox, Cong. ch.	17 16
Leverett, 1st Cong. ch., 7.65; Moore's Corner, Cong. ch., 3.50,	11 15
Lexington, Hancock Cong. ch.	132 25
Longmeadow, Longmeadow Benev. Ass'n,	125 72
Lowell, D. H. Spiller,	5 00
Ludlow, a grateful Christian, Ludlow Centre, 1st Cong. ch.	10 00
Lynn, Central Cong. ch., toward sup- port of Mrs. J. K. Browne,	5 65
Malden, 1st Cong. ch.	52 54
Mansfield, Cong. ch.	191 08
Marshfield Hills, Cong. ch.	16 34
Medford, Mystic Cong. ch., 50; Union ch., 17,	8 50
Medway, Village ch.	67 00
Merrimac, 1st Cong. ch.	20 60
Methuen, 1st Parish ch.	34 90
Middleboro, 1st Cong. ch., add'l, 2; Sab. sch. of Central Cong. ch., 6.53,	6 00
Middlefield, Cong. ch., add'l,	7 00
Middleton, Cong. ch.	2 50
Montague, Cong. ch.	20 80
New Braintree, Cong. ch.	15 00
New Salem, Cong. ch.	16 45
Newton, Eliot Cong. ch.	350 86
Newton Centre, 1st Cong. ch., of which 338.25 for support of mission- ary, special gift,	526 08
Newton Highlands, Cong. ch.	365 61
Newtownville, Central Cong. ch.	167 00
Norfolk, Union Cong. ch.	5 25
Northbridge, 1st Cong. ch.	50 00
North Brookfield, 1st Cong. ch.	27 16
North Carver, Cong. ch.	25 00
North Wilbraham, Grace Union Cong. ch.	4 26
Northampton, Edwards ch., 9.15; W, 316,	319 15

North Leominster, Cong. ch., C. H. Haven,	25
North Middleboro, Cong. ch.	40 21
Norwood, Y. P. S. C. E. for mission- ary at Fochow,	2 50
Oxford, Mrs. Mary F. La Barb, Phillipston, Cong. ch.	2 00
Phillipston, Cong. ch.	6 68
Pittsfield, 1st Church of Christ, Quincy, Bethany Cong. ch.	175 00
Reading, Cong. ch.	80 00
Richmond, Cong. ch.	24 36
Rochester, 1st Cong. ch.	18 98
Rowley, Friend,	10 00
Rutland, 1st Cong. ch., add'l,	5 00
Saxonville, Edwards ch.	2 00
Sharon, Cong. ch.	25 00
Sheffield, Cong. ch.	16 88
Somerville, Winter Hill Cong. ch.	5 30
Southwick, Cong. ch.	50 60
Springfield, South ch., 60.36; Friends, 19,	1 88
Sturbridge, 1st Cong. ch.	90 36
Topsfield, Cong. ch.	34 39
Upton, 1st Cong. ch.	1 80
Wakefield, Cong. ch.	5 40
Wayland, M. E. Lovell, Webster, 1st Cong. ch.	43 16
Wellesley, Cong. ch.	1 00
Wellesley Hills, Cong. ch.	131 42
West Medford, Y. P. S. C. E., toward support of Rev. C. S. Sanders,	10 00
Westport, Pacific Union Cong. ch.	20 00
West Stockbridge, Village Cong. ch.	6 00
West Stockbridge Centre, 1st Cong. ch.	24 60
Weymouth Heights, Cong. ch.	25 52
Whittinsville, Friend,	40 00
Wilbraham, 1st Cong. ch.	25 00
Williamsburg, Cong. ch., to const. H. W. Hill, H. M.	24 00
Williamstown, 1st Cong. ch.	100 00
Winchendon, North Cong. ch.	178 23
Windsor, Cong. ch.	25 52
Woburn, Y. P. S. C. E. of 1st Church of Christ, toward support of Rev. Jas. H. Roberts,	10 00
Worcester, Union ch., 150; Old South ch., 115.06; Plymouth ch., 76.11; Merriman Barnard, of which 20 cts. each for China, India, and Africa, 60cts.	75 00
— C. Hill,	941 76
	300 00—5,588 13

Legacies.—Lawrence, Mrs. Harriet M. Pike, by G. E. Hood, Ex'r,	300 00
Springfield, Sophronia Day, by Henry S. Lee and Charles H. Barrows, Ex'rs.,	1,800 00
Worcester, Mrs. Harriet Wheeler Damon, by Samuel Jennison, and Wm. S. Barton, Ex'rs, add'l,	410 91—2,410 91
	10,990 04

RHODE ISLAND.

Barrington, Cong. ch.	39 96
Chepachet, Cong. ch.	28 70
East Providence, Newman Cong. ch.	40 00
Newport, Miss M. E. Richmond,	5 25
Providence, Plymouth Cong. ch.	8 75
Woonsocket, Globe Cong. ch.	30 00—151 96

CONNECTICUT.

Barkhamsted, Cong. ch.	5 37
Berlin, 2d Cong. ch.	46 00
Bethel, Cong. ch., Misses Sarah and Ethel Chapman,	25 00
Brooklyn, 1st Trin. Cong. ch. and Sab. sch., 38; Y. P. S. C. E., toward support of Rev. John Howland, 5, Buckingham, Cong. ch.	43 00
Cheshire, Cong. ch.	9 00
Colchester, Friend, for work in China,	10 00
Darien, Cong. ch.	15 37
Deep River, Cong. ch.	30 14
East Hartford, 1st Cong. ch., of which 75 by a friend,	100 56
East Haven, Cong. ch.	23 00
Ellington, Cong. ch.	70 00

Goshen, Cong. ch., 110.31; F. M. Wadhams, 10,	120 31
Granby, 1st Cong. ch.	35 00
Greenfield Hill, Cong. ch.	12 25
Green's Farms, Cong. ch.	63 25
Greenwich, 2d Cong. ch., 0.28; Y. P. S. C. E. of do., toward support of Rev. R. A. Hume, 40,	46 28
Guilford, 1st Cong. ch.	20 00
Hadlyme, Cong. ch., 8.25; R. E. Hungerford, 10,	18 25
Hamover, Cong. ch.	8 92
Hartford, 4th Cong. ch., 35.00; Park Cong. ch., 28.27; F. M. Smith, 2;	67 87
Carolyn A. Goodwin, 2,	21 96
Harwinton, Cong. ch.	21 30
Ivoryton, Cong. ch.	11 68
Killingworth, Cong. ch.	62 81
Litchfield, 1st Cong. ch.	93 67
Manchester, 2d Cong. ch.	50 00
Meriden, Centre Cong. ch.	114 95
Middletown, South ch., 91.60; 1st Cong. ch., 23.35,	12 87
Milford, 1st Cong. ch.	8 25
Morris, Cong. ch.	17 93
Mystic, Cong. ch.	3 61
New Britain, South Cong. ch., to const. CHAS. W. MARSHALL, H. M. 286 86	
New Fairfield, Cong. ch.	3 61
New Haven, Centre ch., 949.46; Humphrey-st. Cong. ch., 101; Mrs. E. L. Heermance, 50;	1,105 46
S. A. D., 5,	
Newington, Cong. ch., 97; Y. P. S. C. E. for catechist, Madura, 30.18,	127 18
New London, 1st Church of Christ, 105 04	
New Milford, 1st Cong. ch.	1 00
New Preston, Village Cong. ch.	20 00
New Preston Hill, Cong. ch.	5 00
Newtown, Cong. ch.	8 00
North Branford, Cong. ch.	19 25
Northfield, Cong. ch.	12 81
Norfolk, Cong. ch.	5 00
North Greenwich, Cong. ch.	62 08
North Haven, Cong. ch.	45 00
North Woodbury, North Cong. ch.	2 50
Norwalk, 1st Cong. ch.	138 82
Norwich, 2d Cong. ch., to const. JOSEPH D. HAVILAND, H. M., 125.63; 2d Cong. Sab. sch., for student, North China College, 25; Broadway Cong. ch., 3,	153 63
Roxbury, Cong. ch.	18 40
Salisbury, Cong. ch., of which Cong. Friends, 10; and A sower, 3,	13 00
Southport, Sab. sch., for support of Rev. W. P. Elwood,	6 87
South Windham, Cong. ch.	2 25
South Windsor, 1st Cong. ch.	17 50
Terryville, Cong. ch., 10; K. L. and X. Y. Z., for native preacher, Madura, 50; A. S. Gaylord, 8.50,	73 50
Thomaston, 1st Cong. ch.	8 82
Vernon Centre, Cong. ch.	6 00
Waterbury, 1st Cong. ch., 147.45; 3d Cong. ch., 12.45; Friend, 15,	174 90
Westbrook, Cong. ch.	6 76
West Hartford, 1st Church of Christ, to const. with other dona., Miss MARIA BARBER, H. M.,	88 95
West Hartland, Cong. ch.	4 10
West Haven, 1st Cong. ch., 12; W. H. Moulthrop, for native catechist, 10,	22 00
Westport, Saugatuck Cong. ch.	22 56
West Winsted, 2d Cong. ch.	173 82
Windsor, 1st Cong. ch.	54 00
Windsor Locks, Cong. ch.	150 42
Winsted, 1st Cong. ch.	73 29
Woodbridge, Cong. ch.	40 80—4,297 31
Legacies —Cornwall, Silas C. Beers, add'l,	204 56
New London, Betsey P. McEwen, add'l,	17 40
Suffield, Susan A. King, add'l,	10 00
Windham, Clarissa S. Hunting on, by William Swift, Ex'r, add'l,	22 95—320 93

4,618 24

NEW YORK.

Albany, A. N. Husted,	10 00
Antwerp, Cong. ch.	3 82
Briarcliff Manor, Cong. ch.	20 91
Brooklyn, Central Cong. ch., 2,423.06; South Cong. ch., 92.03; Bushwick-ave. Cong. ch., 35; Clinton-ave. Cong. ch., 1,869.50; Church of the Pilgrims, 250; J. R., 2,	4,662 19
Canisteo, Cent-a-day, Mrs. Denison Crary,	8 00
Copenhagen, Junior C. E. S., for native preacher, Madura,	5 00
East Bloomfield, Cong. ch.	29 93
Elbridge, Cong. ch.	14 30
Eldred, Cong. ch.	3 00
Franklin, Cong. ch.	45 00
Hamilton, Cong. ch.	9 50
Homer, H. E. Ranney,	50 00
Margaretville, Mary I. Ward,	3 00
Mt. Sinai, Cong. ch., 18.71; do., Rocky Point Branch, 15,	33 71
New York, Broadway Cong. ch., 1,561.51; Manhattan, Cong. ch., 301.17, to const. EDWARD CORNING, ALFRED W. KIDDLE, and ALICE M. STIMSON, H. M.; D. L. Eddy, 50; C. Irving Fisher, 10; Mrs. E. L. Partridge, 10,	1,932 68
Owego, 1st Cong. ch.	15 00
Patchogue, Daniel Brown,	10 00
Plainfield, Cong. ch., add'l,	69 61
Port Leyden, Cong. ch.	13 56
Poughkeepsie, 1st Cong. ch.	84 00
Rensselaer, 1st Cong. ch.	9 40
Rensselaer Falls, Cong. ch., add'l,	99
Rochester, Sab. sch. of South Cong. ch.,	2 00
Salamana, Cong. ch.	2 94
Warsaw, Friends,	8 90
Woodhaven, 1st Cong. ch.	2 10—7,940 24
Legacies —New York, Emily C. Starr, by Wm. P. Chambers,	1,905 00
Sherburne, Hannah M. Furman,	225 00—2,130 00

9,179 24

NEW JERSEY.

East Orange, Trinity Cong. ch., 157.96;	
1st Cong. ch., 67.76,	225 72
Haddonfield, J. D. Lynde,	100 00
Montclair, Cong. ch., 50; Friend, Christmas offering, 5,	85 00
Newark, 1st Cong. ch.	21 55
Orange Valley, Cong. ch.	155 56
Passaic, Cong. ch.	26 00
Westfield, Y. P. S. C. E., toward support Rev. W. S. Dodd,	5 50—580 33
Legacies —Montclair, Samuel Holmes, by M. G., S. J., and W. B. Holmes, Ex'rs,	4,250 00
	4,830 33

PENNSYLVANIA.

Audensried, Welsh Cong. ch.	5 00
Cambridge Springs, W. M. Soc.,	10 00
East Smithfield, Cong. ch.	8 38
Harford, Cong. ch.	14 60
Plains, Miner Cong. ch.	10 00
Philadelphia, Kensington Cong. ch., 5; Rebecca C. Eldred, 5; N. H. H. jinnian, 5,	15 00
Scranton, Providence Welsh Cong. ch., 15; F. E. Nettleton, 50,	65 00
Sharon, 1st Cong. ch.	4 43
Wilkes-Barre, Puritan Cong. ch.	23 30—155 71
Legacies —Erie, Irwin M. Wallace, by Mrs. John De Witt, 6th instalment,	20 00

175 71

MARYLAND.

Baltimore, 1st Cong. ch., 10; 2d Cong. ch., 4; Canton Cong. ch., 2,	16 00
Legacies —Baltimore, Mrs. Mary R. Hawley, by Safe Deposit and Trust Co., of Baltimore, Ex'rs, add'l,	2,075 00
	2,091 00

VIRGINIA.

Hemdon, Cong. ch.

4 93

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 68.76; Mt. Pleasant Cong. ch., Friend, 50 toward salary Rev. E. S. Hume and to const. Rev. M. Ross Fitzsimons, H. M.; H. E. Sawyer, 10; Friend, 22.00,

151 26

NORTH CAROLINA.

Dudley, Cong. ch.

1 00

Hillsboro, Miss B. C. Bechan,

5 00—6 60

FLORIDA.

De Land, Alfred Howard,

2 00

Key West, 1st Cong. ch.

22 00

Melbourne, Cong. ch., 6.77, and Y. P.

S. C. E., 15, toward support Rev.

H. D. Goodenough,

21 77—45 77

INDIANA.

Legacies.—Monroeville, Elihu Baldwin,

185 32

MISSOURI.

Cameron, Mrs. Hiram Smith, of which

50 00

25 for W. C. A., and 25 for Mexico,

29 60

Lebanon, 1st Cong. ch.

St. Louis, Pilgrim Cong. ch.

180 38—259 98

OHIO.

Ashland, Cong. ch.

7 23

Belden, 1st Cong. ch.

5 00

Brighton, Cong. ch.

4 00

Chatham, Cong. ch.

16 00

Cleveland, Euclid Ave., 110; Hough

Ave., 31.91; Lake View Cong. ch.,

18; 1st Cong. ch., 16.79; Olivet

Cong. Sab. sch., 2.50; Mary C. Wil-

lard, 5,

204 20

Cora, John R. Jones,

5 00

Cortland, Cong. ch.

7 25

Dayton, Central Cong. ch.

9 41

Donneville, Elenor M. Pursell,

5 00

Hudson, Cong. ch.

10 00

Jefferson, Cong. ch.

25 00

Kirtland, Cong. ch., Kingdom Exten-

sion Soc.

9 00

Marblehead, Cong. ch.

4 00

Marietta, 1st Cong. ch., of which 50

from W. W. Mills,

150 00

North Amherst Cong. ch.

10 50

North Bloomfield, Cong. ch.

6 00

Norwalk, Cong. ch.

7 80

Oberlin, 2d Cong. ch., 55.76; 1st Cong.

ch., 20; Rev. A. D. Barber, D.D.,

20,

95 76

Oxford, L. E. K.

10 00

Penfield, Cong. ch.

5 88

Portsmouth, 1st Cong. ch.

1 00

Rock Creek, Cong. ch.

2 26

Tyn Rhos, Cong. ch.

1 75

Waseon, Cong. ch.

13 20

Wellington, Edward West,

10 00

Weymouth, Cong. ch.

2 30

York, Cong. ch.

20 00—653 43

— Friend,

ILLINOIS.

Aurora, E. E. Bousalough,

50 00

Blue Island, Cong. ch.

14 23

Chicago, Union Park Cong. ch.,

119.47; Leavitt-st. Cong. ch.,

Friend, 100; 1st Cong. ch., 32.77;

Warren-ave. Cong. ch., Mr. and

Mrs. J. C. Kilner, 30; Green-st.

Cong. ch., 5.40; Bethel Cong. ch.,

5; Chicago Theological Seminary,

toward support Rev. C. N. Ransom,

5; Rev. Henry Willard, 10,

Downer's Grove, R. E. Lacy,

De Kalb, Cong. ch.,

Elgin, Mrs. J. A. Sawyer,

Evanston, 1st Cong. ch.

Geneva, Cong. ch., 24.24; Rev. C. H.

Corwin, 8,

Hampton Cong. ch.

Hinsdale, Cong. ch.

Jefferson, 1st Cong. ch.

La Grange, Cong. ch.

Lockport, Cong. ch.

Lyonsville, Cong. ch.

Melville, Cong. ch., Rev. J. B. Fair-

bank,

New Windsor, Cong. ch.

Norris, Mrs. W. W. Sloss,

Peoria, 1st Cong. ch.

Providence, Cong. ch.

Rockford, Mary H. Penfield,

Seward, 1st Cong. ch.

Summer Hill, Cong. ch.

Thawville, Cong. ch., 5.00; Rev.

A. Thomson, 1,

Wataga, Cong. ch.

Wheaton, 1st Cong. ch., of which 133

from Friend, 162.24; College Church

of Christ, 1,

Woodstock, Y. P. S. C. E., toward

support Rev. F. B. Bridgman,

Legacies.—Galesburg, Josiah Bab-

cock, by Josiah Babcock, Jr., Ex'r,

Legacies.—Detroit, Dr. Corydon L.

Ford, by Bryant Walker, admr.,

add'l

— Friend,

Legacies.—Detroit, Dr. Corydon L.

Ford, by Bryant Walker, admr.,

add'l

— Friend,

Legacies.—Detroit, Dr. Corydon L.

Ford, by Bryant Walker, admr.,

add'l

— Friend,

Legacies.—Detroit, Dr. Corydon L.

Ford, by Bryant Walker, admr.,

add'l

— Friend,

Legacies.—Detroit, Dr. Corydon L.

Ford, by Bryant Walker, admr.,

add'l

— Friend,

Legacies.—Detroit, Dr. Corydon L.

Ford, by Bryant Walker, admr.,

add'l

— Friend,

Legacies.—Detroit, Dr. Corydon L.

Ford, by Bryant Walker, admr.,

add'l

— Friend,

Legacies.—Detroit, Dr. Corydon L.

Ford, by Bryant Walker, admr.,

add'l

— Friend,

Legacies.—Detroit, Dr. Corydon L.

Ford, by Bryant Walker, admr.,

add'l

— Friend,

Legacies.—Detroit, Dr. Corydon L.

Ford, by Bryant Walker, admr.,

add'l

— Friend,

Legacies.—Detroit, Dr. Corydon L.

Ford, by Bryant Walker, admr.,

add'l

— Friend,

Milwaukee, Plymouth Cong. ch., 13.98; North Side Cong. ch., 4.75,	18 73
Nekoosa, Cong. ch.	6 67
Osage, Cong. ch.	30 00
Plymouth, Cong. ch.	31 49
Royalton, Cong. ch.	5 00
Watertown, 1st Cong. ch.	5 67—324 19
<i>Legacies.</i> —Beloit, Mrs. Ellen R. French, by A. P. Waterman, Ex'r,	500 00
	824 19

IOWA.

Baxter, Cong. ch.	8 80
Burlington, Rev. Geo. E. White, rec'd for preaching,	30 50
Chester Centre, Cong. ch.	5 70
Des Moines, Plymouth Cong. ch.	7 51
Dunlap, Cong. ch.	30 53
Emmetsburg, 1st Cong. ch.	15 50
Fredericksburg, Mr. and Mrs. Geo. S. Morris,	50 00
Genoa Bluffs, Cong. ch.	3 42
Grinnell, Cong. ch.	9 98
Harlan, Cong. ch.	27 87
Harvey, Cong. ch.	85
Le Mars, 1st Cong. ch.	18 30
Magnolia, Mrs. Mary L. Hillis,	10 00
Otho, Cong. ch.	7 67
Red Oak, Rev. and Mrs. G. L. Smith,	30 00
Riceville, Cong. ch.	5 00
Salem, Cong. ch.	6 08
Stuart, 1st Cong. ch.	19 80
Waterloo, Rev. H. C. Haskell, rec'd for preaching,	10 00
Webster City, Cong. ch.	13 45—291 78

MINNESOTA.

Alexandria, 1st Cong. ch.	50 68
Cannon Falls, 1st Cong. ch.	4 36
Fairbault, Cong. ch.	30 00
Fairmont, 1st Cong. ch.	12 95
Hawley, Hail Insurance	6 00
Marshall, Cong. ch.	6 25
Minneapolis, Pilgrim Cong. ch., prev. donas. to const., G. WILLIS BASS and ADELBERT R. TAYLOR, H. M., 151.50; Plymouth Cong. ch., 53.49;	205 90
Rodelmer, I.	16 49
Northfield, 1st Cong. ch.	10 00
Red Wing, D. C. Hill,	10 00
St. Paul, Olivet Cong. ch., for Hala-kegh Mission, 54.55; Pacific Cong. ch., 6.27,	60 82
Silver Lake, Beh. Free Ref. ch.	16 06
Waterville, Cong. ch.	2 85—422 36

KANSAS.

Brookville, Cong. ch.	6 00
Dial and Ash Rock, Cong. ch.	5 10
Garfield, Cong. ch.	6 34
Necoaho Falls, Woman's Miss. Soc.	1 50
Partridge, Cong. ch.	10 00
Seneca, 1st Cong. ch.	45 31
Topeka, Seabrook Cong. ch.	2 00
— Friends,	3 00—79 25

NEBRASKA.

Aurora, Cong. ch., 1.93 and Y. P. S. C. E., .90,	2 43
Crete, Cong. ch., 51.47; German Cong. ch., 6,	56 47
Dodge, Cong. ch.	50
Fairmont, Cong. ch., La. Miss. Soc.	30 00
Johnson, Daisy Dean,	15 00
Long Pine, S. M. Mygatt,	5 00
Neigh, Cong. ch.	6 60
Newcastle, Cong. ch.	2 50
Omaha, Saratoga ch., 1; Cherry Hill ch., 1,	2 00
Pickrell, Cong. ch.	3 10
Urbana, Cong. ch.	3 40
Virginia, Friend,	100 00—227 00

CALIFORNIA.

Lockford, Cong. ch.	13 50
Lodi, Cong. ch.	20 00
Los Angeles, 1st Cong. ch.	36 29
North Berkeley, Cong. ch., Annie McDonald, for native preacher,	25 00
Oakland, 1st Cong. ch., 110; Rev. F. B. Perkins, 10,	120 00
Rio Vista, Cong. ch.	6 25
San Bernardino, 1st Cong. ch.	5 40
San Diego, S. P. Jones,	50 00
San Francisco, Park Cong. ch., 4; Plymouth Cong. ch., 2, Rev. Joseph Rowell, 5,	11 00
Santa Rosa, Cong. ch.	2 00
Sebastopol, Cong. ch.	11 10
Sierra Madre, 1st Cong. ch.	6 02—265 56

OREGON.

Eugene, Cong. ch.	12 00
Forest Grove, Cong. ch.	29 00
Portland, 1st Cong. ch., 59.50; German Cong. ch., 17.50; Hassalo-st. Cong. ch., 4,	81 00
Stafford, German Cong. ch.	2 25—124 25

COLORADO.

Eaton, 1st Cong. ch.	13 61
Greeley, 1st Cong. ch.	26 11
Montrose, Cong. ch.	20 00—59 72

WASHINGTON.

Everett, 1st Cong. ch.	5 00
Seattle, S. M. Freeland,	5 00—10 00

NORTH DAKOTA.

Wahpeton, 1st Cong. ch.	33 63
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SOUTH DAKOTA.

Beresford, Cong. ch.	12 50
Carthage, Cong. ch.	15 00
Drakola, Cong. ch.	2 25
Huron, Rev. W. H. Thrall,	6 30
Millbank, Cong. ch.	5 00
Pierre, Cong. ch.	14 80
Pioneer, Cong. ch.	4 00
Vermillion, 1st Cong. ch.	13 52
Wakonda, Cong. ch.	5 00
Winfred, Cong. ch.	2 00—60 37

MONTANA.

Bozeman, Helen R. Brewer,	10 00
Helena, Cong. ch., W. B. Cook, for China,	5 00
South Butte, Alice L. Crossman,	3 00—18 00

IDAHO.

Boise, Cong. ch.	10 00
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NEW MEXICO.

Gallup, Cong. ch.	5 00
San Rafael, Cong. ch.	3 25—8 25

HAWAIIAN ISLANDS.

Honolulu, Mrs. M. S. Rice, for work among Armenians, 200; Thank-offering, 10,	210 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Greece, Athens, Arthur S. Cooley,	5 00
Turkey, Van, Rev. and Mrs. Geo. C. Reynolds,	25 00—30 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS,

Miss Sarah Louise Day, Boston,

Treasurer.

For several missions in part,	11,918 50
For A. B. C. F. M.,	27 00
For do.	3 00
For salary Mrs. F. B. Bridgman,	50 00
For medical expenses Miss Daughaday,	25 81
For " " " Case,	11 88
For " " " C. L. Brown,	8 75-12,044 04

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer. 2,435 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Presque Isle, Y. P. S. C. E.,	1 50
NEW HAMPSHIRE.—Bennington, Y. P. S. C. E., 5.35; Center Harbor, Cong. Sab. sch., 9.04; East Alstead, Cong. Sab. sch., 10; Gilsum, Cong. Sab. sch., 9.92; Hollis, Y. P. S. C. E., 10,	43 91
VERMONT.—Cambridge, Y. P. S. C. E. of 1st Cong. ch., 2.50; Dorset, Cong. Sab. sch., 3.92; West Rutland, Y. P. S. C. E., 5,	11 42
MASSACHUSETTS.—Billerica, Y. P. S. C. E., 5; Boston, Brighton, Y. P. S. C. E. for Madura Mission, 5; Chester, Y. P. S. C. E., 4.55; Dedham, Allin Cong. Sab. sch., 5.50; Fitchburg, Y. P. S. C. E. of Rollstone ch., 7.50; Gray, Y. P. S. C. E., 10; Mill River, Y. P. S. C. E., for pupil, care Rev. W. M. Zumbro, 5; Monterey, Cong. Sab. sch., 7.50; Newbury, Y. P. S. C. E. of 1st Cong. ch., 1.37; Northboro Cong. Sab. sch., for India, 8.79; Rockport, Y. P. S. C. E., 20; do., Cong. Sab. sch., Pastor's class, 12.50; do., Junior C. E. S., 2; do., Primary Dept. for work among the Armenians, 55; Sharon, Y. P. S. C. E., Two-cents-a-week Fund, 5.79; South Easton, Cong. Sab. sch., 5.46; Wellesley Hills, Ladies' Sunday Afternoon Class, 5,	108 31
RHODE ISLAND.—Slatersville, Y. P. S. C. E.,	5 20
CONNECTICUT.—Clinton, Cong. Sab. sch., 10; Columbia, Cong. Sab. sch., 7; Greenfield Hill, Y. P. S. C. E., 18; Hanover, Y. P. S. C. E., 10; Hartford, Sab. sch. of Centre ch., Home Dept., 65; North Stamford, Y. P. S. C. E., 5; South Manchester, Cong. Sab. sch., 9.50; West Torrington, Cong. Sab. sch., 7.90,	130 38
NEW YORK.—Blooming Grove, Cong. Sab. sch., 21.42; Brooklyn, Tompkins-Ave. Y. P. S. C. E., 25; do., Beecher Mem., Y. P. S. C. E., 5; Canandaigua, 1st Cong. Sab. sch., 37.57; Madison, Cong. Sab. sch., Sunshine class for Student, Pascual, 5; Sherburne, Cong. Sab. sch., 21.23; Smyrna, Cong. Sab. sch., 9.57; Syracuse, Goodwill Cong. Sab. sch., 5.35; Warsaw, Cong. Sab. sch., 7.75,	137 90
DISTRICT OF COLUMBIA.—Washington, 1st Cong. Sab. sch., for India,	30 00
OHIO.—Nebo, Cong. Sab. sch., 12; Wake-man, 2d Cong. Sab. sch., 11.35,	14 07
ILLINOIS.—Bunker Hill, Y. P. S. C. E., 5; New Windsor, Y. P. S. C. E., 1.13; Oak Park, Y. P. S. C. E., of 2d Cong. Ch., 5; Yorkville, Y. P. S. C. E., 14.30,	25 43
WISCONSIN.—Delavan, Cong. Sab. sch., 8.39; Milwaukee, North Side Cong. Sab. sch., 5.25; West Rosendale, Miss Hammond's Sab. sch. class and friends, 3,	16 64
MICHIGAN.—Charlevoix, Y. P. S. C. E., 3.75; Junior do., 1; Detroit, Y. P. S. C. E., of 1st Cong. Ch., 50; do., Old First Cong. Sab. sch., 25.70,	80 54
IOWA.—Dubuque, 1st Cong. Sab. sch., 2.75; Emmetsburg, Y. P. S. C. E., 1; La Moille,	

Y. P. S. C. E., 2.70; Genoa Bluffs, Junior C. E. S., 1; Park City, Cong. Sab. sch., 5.67; Primghar, Y. P. S. C. E., 1.25; Reinbeck, Y. P. S. C. E., 6.75; Riceville, Y. P. S. C. E., 1; Winthrop, Y. P. S. C. E., 5,	27 12
MINNESOTA.—Minneapolis, Fifth-ave. Cong. Sab. sch.,	10 81
NEBRASKA.—Ogallala, Cong. Sab. sch.,	5 75
WASHINGTON.—Deer Park, Open Door Y. P. S. C. E.,	5 00
OKLAHOMA.—Guthrie, Plymouth Y. P. S. C. E.,	4 00
SOUTH DAKOTA.—Beresford, Y. P. S. C. E., 50; Elk Point, Cong. Sab. sch., 5;	5 50
Less, Ohio, Strongsville, returned,	603 48
	5 00
	608 48

MICRONESIAN NAVY.

MAINE.—Portland, West Cong. Sab. sch.,	10 00
NEW HAMPSHIRE.—Brookline, Two Sab. sch. classes, 2; —, Friend, 10,	12 00
VERMONT.—Milton, Y. P. S. C. E.,	1 00
MASSACHUSETTS.—Andover, Sab. sch. of South Cong. Ch. to const. Rev. Frank R. Shipman, H. M., 50; Cambridgeport, Pilgrim Cong. Sab. sch., 8.78; Clinton, 1st Cong. Sab. sch., a class, 1; Grafton, West Cong. Sab. sch., 3; Newburyport, Belleville Sab. sch., 1st Dept., 7.50; Springfield Cong. Sab. sch., 7; Sturbridge, G. W. Bagley, 1; Ware, East Cong. Sab. sch., 24; do., Junior C. E. S. of East Cong. ch., 5; Worcester, Plymouth Cong. Sab. sch., 10,	114 03
CONNECTICUT.—Hartford, Warburton Chapel Cong. Sab. sch., 18.50; Southport, Cong. Sab. sch., 5; Woodbridge, Cong. Sab. sch., 7.30,	36 70
NEW YORK.—Buffalo, 1st Cong. ch. toward support Mrs. M. E. Logan, 500; New York, De Witt Memorial ch., 10,	510 00
MICHIGAN.—Union City, First Cong. Sab. sch.,	10 00
WISCONSIN.—West Salem, Cong. Sab. sch.,	10 00
IOWA.—Marion, Cong. Sab. sch.,	7 00
	704 73

FOR SUPPORT OF YOUNG MISSIONARIES.

INDIANA.—Plymouth, Y. P. S. C. E., for Lee Fund,	19 00
ILLINOIS.—Elgin, 1st Cong. Y. P. S. C. E., for Larkin Fund, 16.17; Galva, Y. P. S. C. E., for do., 15; Harvey, do., for do., 4.50; Mattoon, do., for do., 7.50; Rockford, 1st Cong. Y. P. S. C. E., for do., 5; Western Springs, do., for do., 5,	53 17
MICHIGAN.—Kalkaska, Junior and Intermediate C. E. Societies for Lee Fund, 3.50; Manvelona, Y. P. S. C. E., for do., 10; Onekama, do., for do., 1.50; St. Clair, do., for do., 10,	25 00
WISCONSIN.—Arena, Herbert C. E. Local Union for Olds Fund, 2.50; Clinton, Y. P. S. C. E., for do., 5; Dartford, do., for do., 5; Ft. Atkinson, do., for do., 5; Kewaunee, do., for do., 2,	19 50
IOWA.—Creston, 1st Cong. Y. P. S. C. E., for White Fund, 5; Dubuque, 1st Cong. Y. P. S. C. E., for do., 15; Monona, Y. P. S. C. E., 5; Victor, do., for White Fund, 5; West Burlington, do., for do., 5,	35 00
MINNESOTA.—Minneapolis, Pilgrim Y. P. S. C. E., for White Fund, 12.50; Sleepy Eye, Y. P. S. C. E., for do., 10,	22 50
KANSAS.—Independence, Y. P. S. C. E., for Bates Fund, 3; Onaga, do., for do., 7.50; Smith Centre, 1st Cong. Y. P. S. C. E., 5.25,	15 75
NEBRASKA.—Albion, Y. P. S. C. E., for Bates Fund, 5.00; Cambridge, do., for do., 9.51; Curtis, do., for do., 2; Dodge, Cong. Sab. sch., 2d Bible class, for Bates Fund,	

1.70; Eustis, Union Y. P. S. C. E., for do., 5; Exeter, do., for do., 10; Friend, do., for do., 5; Grand Island, Endeavorers, for do., 2; Pierce, Y. P. S. C. E., for do., 6.25.
 NORTH DAKOTA.—Oberon, 1st Cong. Y. P. S. C. E., for Albrecht Fund, 10 00
 SOUTH DAKOTA.—Bryant, Y. P. S. C. E., for Albrecht Fund, 10 00
 347 47

CONTRIBUTIONS FOR THE DEBT.

VERMONT.—Bellows Falls, John H. Reid, 5 00
 MASSACHUSETTS.—Boston, J. W. Field, 100; Easthampton, Edward B. Birge, 5;
 CONNECTICUT.—Cheshire, Louisa B. Beach, 2; Goshen, H. E. Small, 1; Hartford, P. W. Yarrow, 1; New Haven, Alice S. Augur, 1; do., Mrs. E. Cadron, 1; Old Saybrook, E. E. Bacon, 1; Stony Creek, Mrs. H. H. Keyes, 5, 12 00
 Iowa.—Traer, Friend, 10 00
 132 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Littleton, Y. P. S. C. E., for use of Miss A. H. Bradshaw, 20; Peterboro, Union Cong. ch., Extra-cent-a-day-Band, for work in Ceylon, 5, 25 00
 VERMONT.—St. Johnsbury, Friends, through Mrs. S. J. Price, 5; Waterbury, Y. P. S. C. E., for work, care Rev. J. L. Fowle, 12, 17 00
 MASSACHUSETTS.—Andover, Shut In Society, 5, and Friend, 5, for Ruk primer; Auburndale, Friend, for student, care Dr. F. C. Wellman, 25; do., Cong. Sab. sch., for work, care Rev. J. H. DeForest, 15; Boston, Friend, for specific use in Bulgaria, 100; do., Miss A. B. Child, for Child School, 10; East Northfield, Barber District, for Ruk primer, 1.30; Haverhill, teacher in Chinese Sab. sch. of North Cong. ch., for work, care Dr. C. R. Hager, 2; Lincoln, Y. P. S. C. E., for school, care Rev. E. Fairbank, 30; do., N. Y. G., for Lincoln Hall, 1; Lowell, Pawtucket Y. P. S. C. E., for Ordo ch., 5; Milton, Martha L. Richardson, for pupil, care Dr. F. C. Wellman, 25; New Salem, Cong. ch., for work, care Rev. F. M. Price, 5; do., Y. P. S. C. E., for Ruk primer, 4.10; North Hadley, Y. P. S. C. E., 4.60 and Thank-offering, 5, for Ruk primer; Somerville, Y. P. S. C. E., of Winter Hill Cong. ch., for work of Miss B. B. Noyes, 10; Ward Hill, ch. of Christ, 7; Wendell, Fellowship meeting, for Ruk primer, 4.10; Worcester, Chas. H. Morgan, for hospital work, care Rev. Dwight Goddard, 50; Friends, for Ruk primer, 1, 318 00
 CONNECTICUT.—East Windsor, 1st Cong. Y. P. S. C. E., for pupil, care Miss M. E. Brewer, 5; Middletown, Mrs. H. Lucentia Ward, 15; New Britain, Mrs. A. McManus, for Ordo ch., 1; New Haven, Rev. Howard W. Pope, for use of Rev. Dwight Goddard, 50; do., New Haven Bible sch. of Humphrey-st. Cong. ch., for school, care Rev. L. P. Peet, 43.63; Stamford, Y. P. S. C. E., for Bible reader, care Rev. J. E. Tracy, 8.82; Suffield, Cong. ch. La. Miss. circle, for Ordo ch., 6.75, New York.—Malone, First Cong. Sab. sch., for use of Dr. F. D. Shepard, 25; Orient La. Miss. Soc., for school work, care Rev. J. H. House, 67; Rochester, Central ch. Women's Mis. Soc., for work, care Miss H. Seymour, 25; Sayville, Y. P. S. C. E., for native preacher, Shansi, 12.50; South Glen Falls, Rev. W. D. Eddy, for use of Rev. C. N. Ransom, 5; Tarrytown, Sylvester S. Bliss, for school work, care Miss L. Farnham, 5; Willard, Emma B. Helmes, for work care Miss Laura M. Mellen, 2, 141 50

PENNSYLVANIA.—Germantown, Cornelia B. Greene, for work, care Mrs. H. C. Hagen, 15 00
 OHIO.—Mansfield, 1st Cong. Sab. sch., for boys' and girls' school, Kalgan, 25; Oberlin, 2d Cong. ch., for Oberlin College, 9.70; do., Wm. M. Mead, for El Paso Training School, 9, 43 70
 ILLINOIS.—Chicago, Y. P. S. C. E. of Grace Cong. ch., for girl in school, care Rev. R. Winsor, 25; Evanston, 1st Cong. ch., for work in Spain, 142; do., Friend, for work, care Rev. S. C. Bartlett, 1; Oak Park, E. H. Pitkin, for work, care Rev. W. S. Ament, 100; Polo, Ind. Presb. Sab. sch., for work, care Rev. C. F. Gates, 15; Providence, Junior C. E. Soc., for work, care Rev. Chan. Nelson, 3; Wheaton, College Church of Christ, for work in Madras, 10, 296 00
 MICHIGAN.—Chelsea, First Cong. Y. P. S. C. E., for work, care Rev. H. G. Bissell, 10; Grand Rapids, Park Cong. Sab. sch., for work in Smyrna, 60; Monroe, through Rev. L. B. Bissell, for work, care Mrs. M. E. Bissell, 5, 75 00
 MINNESOTA.—Dodge Centre, Mrs. H. A. Cotton, for native workers, care Rev. Lyman Bartlett, 10; Northfield, the H. S. S. C., Carleton Cottage, for pupils, care Miss Willard, Miss Nason, and Miss Moulton, 52, 62 00
 KANSAS.—Ottawa, J. L. Stratton, for use of Mrs. F. R. Bunker, 10; Rev. W. M. Stover, 5, and Rev. H. M. Bissell, 5; Seneca, Y. P. S. C. E., for teachers, care Rev. Dwight Goddard, 60, 80 00
 NEBRASKA.—Fairmont, La. Mis. Soc., 14, and Friend, 10, for work, care Rev. F. R. Bunker, 24 00
 CALIFORNIA.—Santa Cruz, Geo. Ford, for support of boy, care Mrs. M. E. Bissell, 30 00
 SOUTH DAKOTA.—Hoffmuthgath, German Cong. ch., for work, care Rev. G. E. Albrecht, 7; Hosmer, Christian Gross, for do., 3.50; Neuburg, German Cong. ch., for do., 13; Peterburg, do., for do., 5; Scotland, do., for do., 12; Seimenthal, do., for do., 16; Tyndall, do., for do., 20; Zoar, do., for do., 6, 84 50
 WEST TURKEY.—Smyrna, through Miss C. S. Bartlett, for her kindergarten work, 41 80

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

Treasurer.

For use of Miss A. N. Andrus, 10 00
 For use of Rev. H. G. Bissell, 19 00
 For work, care Miss B. B. Noyes, 15 00
 For use of Mrs. H. C. Hagen, 10 00
 For Okayama Orphanage, 14 00
 For kindergarten work, care of Miss C. H. Harbour, 1 25—69 25
 318 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

For pupil at Harpoet, 12 00
 For work, care Miss E. M. Swift, 77 50
 For work, care Rev. and Mrs. L. O. Lee, 4 54—94 04
 130 20

1,548 39

Donations received in December, 45,417 97
 Legacies received in December, 13,020 25
 58,438 22

Total from September 1 to December 31, 1898: Donations, \$136,005.08;
 Legacies, \$31,859.35 = \$147,864.43.

For Young People.

DRUM MOUNTAIN MONASTERY.

BY REV. J. E. WALKER, SHAO-WU, CHINA.

ABOUT six miles southeast of Foochow, Ku-shan, or Drum Mountain, rises from the river and adjacent plain, with an unbroken slope, to the height of about three thousand feet. Half way up the southern side, in a gently sloping valley, lies a cluster of buildings, forming the famous "Bubbling



THE BUBBLING FOUNTAIN MONASTERY.

Fountain" Monastery. It is encircled by a beautiful grove of trees of various tropical or semi-tropical species, and constitutes the retreat of from one to two hundred bonzes. The establishment is reached from the plain by a broad way paved with slabs of hewn granite. Much of the way these

form steps like stairs, which to the weary footman seem to stretch on and up interminably; but four rest houses break the monotonous climb.

On entering the broad portals of the front building we are first confronted by the Laughing Buddha, an image of heroic size seated cross-legged on an open lotus flower, as fat and jolly as a Santa Claus, but almost without clothing from the waist up. Turning to either right hand or left, we are next confronted by two immense images, which guard the entrance. The one in the picture is on the right, and is, I believe, the Eye Guard, who can see



GUARD AT ENTRANCE OF THE MONASTERY.

everything within a hundred leagues. By him sits the Ear Guard, who can hear everything within the same distance. The outer one, the Eye Guard, with fierce frown and drawn sword, frightens away the evil; the inner one welcomes the good with music and smiles.

Passing along one side of an open square, we come next to the main building, the temple of the Three Precious Ones, the Past, Present, and Future Buddhas. They are represented by three images, each as big as two or three Goliaths, formed of clay, over an inner framework of wood, and

covered with gold leaf, and each sitting cross legged on an open lotus flower. Against the wall on either side, on a long raised platform, sit the "Eighteen Disciples," whose images are somewhat above life size. In the open space fine pillars of hewn granite support the high roof; while on the floor are arranged rows of mats on which the bonzes kneel when at prayer. On the right is a rounded and hollowed block of wood, which gives out a hollow sound when struck, and also a kettle-shaped bell of bronze secured mouth upward.

At the stated hour of worship each day the bonzes, to the number of several tens, gather in this temple and go through various performances of marching, standing, and kneeling, keeping up meanwhile a low, monotonous chant, timed to the stroke of drum and bell. The measure is at first slow, but gradually quickens to a very rapid movement; and then there is a sudden pause and a return to the slow measure. During the marching the time is kept by the leaders on a small drum and bell held in the hand; and when the *allegro* movement is reached some aged and feeble bonze may have to make short cuts to keep up.

Going to the right from the temple we come to the dining room, where the bonzes take their meals of rice and various greens, and other vegetable relishes. Each meal is preceded by an offering of rice and tea, set out in little cups or sprinkled in the air, in the open court before the middle door of the dining room.

Going to the left from the temple, past various rooms occupied by the bonzes, we come to the *asylum*, where are nourished, not sick or poor *human* beings, but cattle, pigs, chickens, ducks, etc., which various persons have bought and brought here to be maintained at their expense as a work of merit. Out in front of the establishment is a good-sized fish pond, full of great lazy carp, where one can secure both merit and amusement by buying little hard wheat cakes and throwing them to the fish. But there is here no asylum for suffering humanity. No, none at all, except that some of the bonzes are fugitives from justice. The Chinese themselves have a sarcastic couplet, which may be freely rendered:—

Save snake, save worm, all you can,
But save not the biped man.

By some the images are claimed to be merely symbols. But look now at the face of Buddha, and what does it symbolize? Dreamy repose—not wisdom, nor goodness, but separation from everything that excites feeling or emotion. To attain this is the goal of the Buddhist. It is a selfish, heartless ideal. But Chinese Buddhists are substantially pantheists. They worship a spirit which, they say, is in themselves and in everything else, as much present in themselves as in the image, but it is more convenient to set up the image and there localize their worship.

Confucian and Taoist images are usually seated in chairs, while the Buddhist images sit cross-legged on lotus flowers; for the Chinese from of old have always had chairs, tables, and bedsteads, while the Hindus do not have these. But the Chinese look upon the cross-legged position as

a sacred posture, not knowing that it is the outgrowth of Hindu inferiority in the mechanical arts. This posture, and also the less skillfully made dress of the Hindu, is known to the Chinese only as concomitants of Buddhism,



IMAGE OF BUDDHA IN THE MONASTERY.

and hence they have acquired a special sanctity. But do not *we* sometimes cling to the crudities and imperfections of the past, and even its silly superstitions, such as horseshoes and four-leaved clovers for good luck, etc.?